




Division I

Section 7

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THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
 OF CHRISTIAN MISSIONS

JULY, 1917

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Published by the Domestic and Foreign Missionary Society,
 281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.,
 under the Act of March 3, 1879.

THE SPIRIT OF MISSIONS is regularly on sale
 IN NEW YORK - - - - The Church Missions House, 281 Fourth Avenue
 IN PHILADELPHIA - - - - George W. Jacobs & Co., 1628 Chestnut Street
 IN MILWAUKEE - - - - The Young Churchman Co., 484 Milwaukee Street



THE BISHOP OF NEVADA AND HIS CLERGY
"Ten clergymen—sixty places!" (See page 451)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

July, 1917

No. 7

THE PROGRESS OF THE KINGDOM

TO be able to determine the paramount duty is ever a most difficult and certainly most important question

The Present Urgent Duty

for Christian people. The most faithful sometimes finds himself at a loss when confronted by such a question, so the average man need not be discouraged if he finds himself confounded by it. If this is true, ordinarily, we need not be dismayed if at this moment, when duties seem to conflict hopelessly, we must all take our bearings again and consider carefully what we ought to do. On one hand is the plain duty of patriots first to help the government and then to do all they may to relieve the misery in the world; on the other is the definite obligation to show all men what we have seen and heard that the whole world may know the truth and be free. The first is immediate and pressing. To set it aside is out of the question. To delay means not only prolonged suffering, but actual death by starvation for helpless children and for women who will fall exhausted. When we read our Lord's own words that to minister to such as these is really and indeed to minister to Himself, there is an end to argument. We must do what we can, and do it now.

Emphasizes Another

If this were all there would be no problem. In helping to relieve the suffering we would gladly find some consolation in the midst of the misery and despair that has overtaken the world. But Christians cannot stop here for happily this is not the whole story. If it were, Christian people would have only that which is common to all men, and the beautiful things our Lord has made ours would for practical purposes be showed to be negligible. Hearts that are human wherever men are, will hear and respond to the appeal for help on behalf of those whom the blindness of men's passions has brought into such evil case, but for Christians there is a duty more sacred even than this. Side by side with the obligation that human need lays upon them is the trust committed to them by their Lord and Master Who suffers as they cannot suffer on account of the woes of mankind. He did not bid His friends go when nothing else was pressing, but at once. He did not bid them teach when all was at peace, but without delay. He did not bid them make disciples after an end was put to human distress, but as soon as they had received the Spirit Whom He would send. The purpose of His

revelation was that the cause of human misery might be removed, and He trusted His friends to make it known. This then must ever be the paramount duty for Christians. Not because the hearts of Christians are hard, but because Christians know where real blessing lies, must they steadily resist the temptation however acute, to neglect the first duty they owe suffering humanity. It would be to stultify ourselves if we washed our hands of our share in caring for the present distress, but we would be sinning grievously against mankind if we neglected that on which the world's peace depends.

AFTER all the greatest question confronting mankind today is whether the misery of our time is to be followed by

The Church's Mission

other greater distress, or whether out of it shall grow up a civilization which can stand. If ever there was a time when the clear challenge was thrown down to His disciples to prove whether they really believed that He is the Light of the world, now is the time, and it remains with His disciples to decide what shall follow the present upheaval. Yet it requires no prophet to teach us that if we are to render the high service to which we have been called, we must by God's grace put away at once and completely the easy-going haphazard methods which in the days of security and plenty satisfied our comfortable bodies. In this time of darkness the men or women who make their Communion and fail to do what they may to help mankind to know Him Who is the Light, will bear to the Christ the same relation that the citizen would bear to the state if he gave aid to the enemy. Fortunately (or unfortunately) the American Church has not hitherto pressed its work of extension to the point where in this time of the Nation's need, it will in

any wise embarrass the people in meeting their obligation as citizens. The million and a half which the work must have this year, distributed among a million grown people, might probably be provided by their children if these steadily practiced self-denials with regard to their candy and toys. Yet it is an amount which may easily become a staggering load if the majority of those who are confirmed fail to recognize the necessity for fidelity and carefulness.

Is Bound to Increase

In proportion as our faith is definite we will rejoice that while providing for what must be done the Church will be definitely derelict if during this war its expenditures do not increase; for if this is not the case it will be because deaf ears have been turned to urgent appeals for help from our own land and from abroad. New and great opportunities which will never come again will challenge our devotion. The Church has its choice. It may if it will do none of these things. It can go on "meeting its apportionment"—amounting to one dollar and a half apiece—and our Lord will find other instruments to fulfil His purpose for He will not suffer His little ones to be forsaken. But the end of such a course would be described in our Lord's infinite compassion for Jerusalem. We cannot think of such a thing as possible and yet just this will happen and we shall not realize it till too late unless the heedless ones shake themselves free from the habit that is fastened upon them. As we hope to see the Church come triumphantly through this time of testing, every priest must learn it is infidelity to declare that "my people are doing all that they can." He must learn to say rather "some people", and engage that "some" to help him make clear to the rest this wonderful opportunity our Lord has given us. Every lay-

man must realize that it is shirking to lay at his pastor's door the responsibility for his own dereliction. This is not a trust committed to bishops or to parish priests, but to the Body of Christ by its Divine Head. Let the bishops and priests minister in things spiritual and lead in all things pertaining to the Body's health and service, but if the day should fall in which the American Church heard the awful sentence "Thou didst not know the day of thy visitation," each member of the Body would in his own person have to confess whether or not he was the cause of it.

But All Appeals Can Be Met Nor need any be disturbed lest fidelity to the Body's Head will involve his dereliction as a citizen. It is said that every man prospers who pays his tithe regularly. It is measurably true because tithing makes men careful in their accounting. The same result will follow for us all if we have reverence for that which we owe to God. The small offering which describes what most can do even with carefulness, supplemented by gifts from those who dare not offend by making small offerings, will abundantly provide the means for all that can be done now for the Church's work of extension, leaving plenty to meet the appeals for the suffering ones and for safe-guarding our own, who serve in the army and navy. The only question is, Do *all* of us believe it to be true that the Mission intrusted to His Church is for the healing of the Nations? If we do not then of course we shall content ourselves with doing what we may to relieve men's bodies. If we do, then never did our Lord call His disciples more seriously to be up and doing. The hour has struck. It remains for those who believe, to determine whether it shall mark the day of rejoicing or a time of agony and darkness. We must believe that the world will come out of this to know

and serve the Father, and yet unless He is known, what is to save men from contemplating in cynicism and bitterness the ruin of all that makes life beautiful or worth living?

PERHAPS the most important service the Church can render at this juncture is to help the community to go on calmly with the common duties. These must be performed and are just as essential to the state's welfare as is the most thorough work of its army and navy. A sort of hysteria seems to have taken possession of the country. Sometimes people become so excited about the necessity for getting something done, that they consume all their energy in futile gestures. At such times the Church should naturally serve as the balance wheel, for it is sent to teach people the beauty and strength of self-control; and perhaps nothing will enable it to fulfil this duty more surely than for itself to become united in a definite work for the general welfare and press it with utmost fidelity.

In Camp There is one such form of service incalculable in its importance and which the Church should be quick to claim as its particular obligation and privilege. Nobody can tell what the future holds. It may bring sorrow and loss and broken lives with the destruction and desolation incident to the abomination of war which must be waged to save civilization. Yet all these magnified to their utmost will not compare with the danger which threatens our sons from the unrestrained machinations of those enemies of mankind who would prey upon their purity and their strength. We have willingly consecrated these young men to God for the service of our country and to help make democracy safe, but why should

they be destroyed by uncleanness? Pitiful stories come back to us from the other side suggesting that the destruction wrought by battle is even less appalling than the ruin wrought in the character and spirit of those whom the battle has spared. Like stories came from our own border during last summer to make our hearts burn with indignation. But neither then nor since has there been any concerted movement to save men in the camps from this worst expression of death. Chaplains have ministered faithfully, philanthropic associations have labored splendidly, but there has never been any indication that the whole Body of the Church thought of itself as responsible for the situation and the ruin resulting. None can put an end to the conditions which carry with them possible destruction for many heedless men in every camp except those appointed to guard social righteousness and nothing can compel these to act except that scourge of God which we call public opinion. Is the Church ready to say that the vultures of society are by right the makers of public opinion? These will be glad to assume the responsibility if the community wills it; since they batten on the abominations resulting from their teaching. But it furnishes a grim picture of Christian civilization. Pagans might with reason say that the uncleanness which destroys is inevitable in camps, but when men who know that men's bodies are the temples of the Holy Ghost leave the evil free course it can only be because they have forgotten the purpose for which life from above was given to them. United Christian sentiment throughout the country actively at work to create a right public opinion would promptly make the camps as clean as the schools. Maybe it might even save those unfortunate ones who have thought to make gain of men's weaknesses. All are agreed that everyone should find a way to help. Suppose

each one, man and woman, should begin to consider where their influence will be felt and should persistently send letters to those who determine the conditions surrounding the camps. It would soon become manifest that America will not submit to abominations being given free course, and the gravest menace incident to the war would be controlled. In addition an interesting by-product would result for those who are not in the habit of thinking of things in their relations. They would discover that the Christ working in men alone has reverence and solicitude for the best that is in men; and so by another way would they come to a demonstration of what is the foundation on which civilization rests. They would discover new reason for unremitting effort to press the Mission of the Church, as they find out that it is useless to expect men to safeguard their fellows from the gravest perils until they have learned from the Christ the significance of their own manhood.

An illustration of the same call to service will be found in an article on Nevada in this number. The bishop of Nevada would not find it a difficult task to protect the Indians intrusted to his pastoral care if the men who allow them to be debauched were confronted by a public opinion which would brand them. And this there will be, just as soon as the Church acknowledges its obligation to the state and sets itself to perform its task.

THIS Thank-Offering is quietly making its way more and more in the devotional giving of our people.

We have received **One Day's** over \$55,000 on **Income Plan** the Plan. Last year this figure was not reached until the last of July. The spirit of giving, especially in these war times, is most encouraging.



I Will Call Upon God



PRAYERS

ALMIGHTY GOD, who in the former times didst lead our fathers forth into a wealthy place and set their feet in a large room; give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will.

For Our Country Bless our land with honorable industry, sound learning and pure manners. Defend our liberties; preserve our unity. Save us from lawlessness and violence; from discord and confusion; from pride and arrogancy, and from every evil way. Fashion into one godly people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there may be good government at home and peace with all the world. In the time of prosperity fill our hearts with thankfulness; and in the day of trouble suffer not our trust in thee to fail. All which we ask for Jesus Christ's sake. Amen.

LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country; support them in the day of battle and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. Amen.

ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; vouchsafe to take into thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions, that the inhabitants of our land may in peace and quietness serve thee our God; to the glory of thy name; through Jesus Christ our Lord. Amen.

UNTO Thee, O Lord, we cry, in the night of the world's darkness, for the coming of the dawn of peace. Is not the earth thine? Are not the hearts of all men in thy keeping? Remember the desolate homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good and make an end of war. By the love we bear towards fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need; hasten thou the coming of the ages of good-will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Him whose kingdom is our heart's desire and whose will for men is love, our Lord and Saviour Jesus Christ. Amen.

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And The Lord Shall Save Me





THE SHEPHERD AND HIS SHEEP

“SILVER WHITE”

By Bishop Hunting



CHRIST CHURCH,
LAS VEGAS

TRANSCONTINENTAL tourists see very little of Nevada and that not the most pleasant part. Visitors often ask Nevadans to explain the attractions of our state.

And their wonder at our enthusiasm grows when we say that we cannot find words to adequately express our love for it. No brush can paint and no pen can tell the beauty of hill and desert—the great mountain ranges, with their light and shadow, their everchanging colors; the silent places of the desert, apparently endless distances, the beautiful flowers, the pungent sage we enjoy. We know it is God's country; we delight in it; we understand the love of Christ for Galilee, for travelers tell us that no place in the world is more like the Holy Land than Nevada. We people our land with figures in tunic and turban, and Tissot's pictures are alive for us.

The snow-clad mountains and the whiteness of the desert—the glory of the moon turning all to silver is as beautiful to us today as it was one hundred and forty years ago when Brother Garces of the Franciscans came up from the South and called the wonderful new land which he claimed for his king *Nevada*—a Spanish word meaning silver white. Silver—yea, in countless hills; white—yea, a field as white for the harvest of God as any in all the world.

Nevada is a new state as ages go. In 1862 when the Central Pacific Railroad was surveyed only seven settlers were found between the present

site of Reno and Great Salt Lake, a distance of four hundred and twenty-five miles. It was part of the territory of Utah and was made a state in 1864 when President Lincoln needed one more state to make the required three-fourths to pass the thirteenth amendment to the constitution concerning slavery. The population at the previous census was only 6,857. The great flood of silver it poured to the East financed the Sanitary Commission—the Red Cross of the Civil War. Its war loans carried the national finances through shallow water. After the war the flood turned west and in the hands of Fair, Mackay, Flood and O'Brien built San Francisco. Nevada has sent a thousand million dollars into other states and is poor today herself in wealth but rich in memory of stirring days, glorious deeds and valiant men. Over her 110,000 square miles is scattered a population of just about the same number, 110,000, one person to a square mile, the smallest population of any state in the Union. The population of this, the fourth largest state, is only equal to that of many a small city. This handful of people supports one state government, university, state prison, insane asylum, industrial school, orphans' home, sixteen county governments, sixteen poor houses, six city governments, thirty-five high schools and three hundred and twenty-eight other schools—all of which support is a heavy financial burden.

The principal industries are mining and cattle and sheep raising. There are about two million cattle and sheep on the ranges, and the mines produce twenty-five million dollars annually, mostly in gold, silver and copper. The profits go to the stockholders, a majority of whom live outside the



SAINT PAUL'S, VIRGINIA

state. These industries make Church work difficult as the ranches are widely scattered owing to water conditions, and the mining camps rise, flourish and die with astounding rapidity.

The first services of the Church were held in Virginia City in 1861. In 1863 the Reverend Ozi W. Whitaker came to Nevada and was the only clergyman in the state. Later he was consecrated its bishop. I have been all over the state many times and I have not found a place which was in existence in his day in which he is not known and his memory revered. The presiding elder of the Presbyterian Church once told me that he felt ashamed to come to Nevada, "for Nevada belongs to the Episcopal Church, having been bought by the apostolic labors of Bishop Whitaker." During the burning of Virginia City in 1872, four-horse wagons hauled goods out of town at a charge of \$1,000 a load. The bishop's friends sent a wagon to haul his things, which went out of town with Mrs. Whitaker on top of the load. He was a real man among real men. Once when walking up Taylor Street in Virginia City with a fa-



SAINT JOHN'S, GOLDFIELD

mous mine superintendent, his companion slipped on the ice and fell. The bishop looked down and said, "Mr. Osbiston, the wicked stand in slippery places," and the answer came, "I see they do; I can't!"

For a time Bishop Whitaker had only one clergyman to help him. Churches were built at Carson, Austin, Eureka, Hamilton, Belmont and Reno in addition to Virginia City. The last time I was in Belmont there were thirty people as against the thousands of early days. Hamilton had forty-seven instead of fifteen thousand. Austin and Eureka have three or four hundred each. The fine brick church at Austin and the stone one at Eureka are used each Sunday for Sunday-school and once a month for services.

The mining camps are a problem. It is our duty and pleasure to minister in them. But what shall be done about the building of a church? How long will the town last? After the boom how many will remain? How long will steady production continue? How long will silver be over seventy cents and copper over thirty cents? A Solomon couldn't answer these questions. And in the meantime the thousands are rushing to the new strike. The Church has its representative, as soon as possible, going in regularly. Service is held in a tent, the bunk house, a dance hall, anywhere we can get in, and get the people to come. In some places costly churches have been



SAINT MARY'S, PYRAMID LAKE

erected, and it has been regretted; in others we did not build, and it is not regretted. The principal street in Rochester is Easy Street! Perhaps we ought to have built there, for we surely would never have had any financial troubles. Perhaps the bishop should have his home there. Just think, *always* to live on Easy Street! My plan is to erect inexpensive buildings, enough for present needs, which can be converted into houses or sold when a town justifies a more substantial church, or can be given up, without serious loss, if the town goes to pieces. I would like to erect ten such buildings this summer. There is not a church of any sort in any one of these ten towns.

We are holding services in more than sixty places, over half of which are dependent on the mining industry. The great mining towns are splendid places in which to work. There is something doing all the time. Ely with its great deposits of low-grade copper ore is one of the heaviest producers in the country. The “pit” whence the ore is taken by steam shovels looks like an excavation on the Panama Canal. Ely not long ago was the Catholic town of the United States. The clergy were the Greek, the Roman and our priests. Now the Methodists have sent a man. Tonopah is a great silver camp.

In the southern part of the state we have what I call *Church Amity*. At Pioche we use a “Union S. S.



SAINT PETER'S, CARSON

Hall” twice a month. The Roman priest who comes once a month uses our altar, cross, candlesticks and linen. At Goodsprings we are soon to build a little church. Land and building will belong to us. The Roman priest, another one, is making an active campaign for funds to put into the building, which we will let him use on his occasional visits. We hope to do the same at Searchlight, either putting up a new building or remodeling an old house.

While we feel, with all the mining done, that “Nevada is barely scratched” yet the future depends on agricultural possibilities. The soil is good. Water conservation and development are needed. The average annual precipitation is much more than enough to insure good crops. But it comes in the form of winter’s snow, and the spring thaw must be impounded. Irrigation is better than rainfall for production as the rancher can have water when he wants it, and not have it when he does not want it. There are two thousand seven hundred ranches in the state, embracing 2,750,000 acres of land, ninety per cent. of which are irrigated. The ranches are scattered all over the state,



ALL SAINTS', DAYTON

Bishop Whitaker bought a saloon and made this church

a ranch at every stream large enough to irrigate a few hundred acres or less. However there are several centres for shipping and trading purposes. In these we are establishing the Church, endeavoring to work the surrounding territory. A half-dozen Ford automobiles would increase our efficiency fifty per cent. At Fallon over 200,000 acres are "under ditch", and here we will have one of our strongest parishes some day. Water is being developed by artesian wells especially in the southern part of the state. Las Vegas is the largest place in this section, being a railroad town and the centre of a future citrus belt, as the climate is hot in summer, with little frost in winter, and wonderful possibilities for water.

It was the privilege of the Church to inaugurate the present movement for state prohibition. A law was framed similar to that of West Vir-



SAINT MARK'S, TONOPAH

ginia. This was presented to the legislature under the Initiative, having nearly eight thousand signatures, though only three thousand two hundred were required. The legislature refused to pass the law, and it will be on the ballot at next election, and there is every probability that it will be overwhelmingly approved. It has created such interest and enthusiasm that the next state campaign will certainly be made on the "wet and dry" issue.

Perhaps the most interesting as well as a most important and necessary part of our work is among the Indians, who number about five thousand five hundred. More than half of them are of the Pah-ute tribe. We know nothing of the very early history of Nevada Indians. There are four reservations for them, the largest of which—the Pyramid Lake Reservation—is about fifty miles from Reno. Over six hundred Pah-utes are enrolled at this agency. We have carried on work here for twenty-five years. Miss Marian Taylor, supported by the Woman's Auxiliary of the diocese of Western New York, was the missionary for fifteen years. Hundreds have been baptized. Our missionary prepares them carefully for confirmation. Within the last sixty days one hundred have been confirmed. Among them were Captain Dave Numana, chief of the Pah-utes, eighty-four years old, and Jack Samuels, chief of police. It means much for our work to have the chief. At services in the church he sits in a chair in the aisle and occasionally addresses his people, emphasizing some message of the missionary, or when the offering is being taken evidently urging the Indians to give liberally. Some months ago Captain Dave's wife had some disagreement with him and left. The day after his confirmation and first communion he hitched up his team bright and early, drove to where she was, made his peace with her, and



INDIAN MOTHER WITH TWIN BABIES

One of the most practical illustrations of the influence of the Church is seen in the fact that both of these babies are retained alive. It was always the custom to kill one child when twins were born. This has been overcome by the teaching of the Church



INDIAN HIEROGLYPHICS

This picture-writing on the Nevada rocks is of great antiquity. The present-day Indians cannot read it and very old men say that their grandfathers could not decipher it



INDIAN CONFIRMATION CLASS, EASTER, 1917, PYRAMID LAKE

brought her home. Later he took her to the missionary for instruction, and on my last visitation she was confirmed. The bishop gives a silver cross on a purple cord to each person confirmed. One of the boys, about twenty years of age, was asked why he did not wear the cross under his work shirt, and he replied, "No,

I know what the cross stands for, and I am not ashamed of it."

Saint Mary's Church, Pyramid Lake, will seat about one hundred and fifty, and it is crowded at the Sunday services. Our missionary, by his own labor, has made many interior improvements, and good friends have promised some necessary altar furnishings. There are about sixty children in the government school, all baptized and about one-half of the number confirmed. From among them a choir has been chosen of ten boys and ten girls. It is an inspiration to hear them sing. Some of the



INDIAN CHOIR, PYRAMID LAKE

children from this school will go to Stewart, Riverside or Carlisle. They will be followed up and every effort made to keep them in touch with the Church while off the reservation.

Through the generosity of friends in the East a “Mission House” has been erected, a memorial to Bishop Franklin S. Spalding. It is the home of the missionary and also contains a large room for the use of the Indians. Here they may come to get warm, to read or talk.

An effort is being made in the West to induce Indians to become users of a drug known as peyote. It is the same as the *mescal* used by Mexicans. It is a drug producing effects similar to opium. Christian Indians in particular are being exploited. They are told that the dreams which come are revelations from God, and that it is the will of Christ that Indians use this peyote. The Church was successful in getting through the last Nevada legislature a bill prohibiting its sale in the state. For two sessions efforts have been made to get the national congress to add it to the list prohibited by the Harrison Drug Act. And much oratory has been expended to prove that this would be a restriction of religious liberty!!! *I wish every one who reads this would write and ask his representatives in congress to vote for this amendment.*



JACK SAMUELS, CHIEF OF POLICE, AND CHIEF DAVE NUMANA OF THE PAH-UTES

We have just begun work on the Moapa Reservation in the southern part of the state. In time we should have a Christian community here similar to the splendid one at Pyramid Lake. The Church has helped the Indians in countless ways.

There are ten clergymen in Nevada who hold services in over sixty places. I want to write my testimony of the self-sacrificing earnestness of these men, and of their loyalty.

Bishop Hunting adds:

May I list some of our needs? A continual need, to supply which few seem to think of giving to any missionary bishop, is for INCIDENTALS, such as travelling expenses of missionaries, printing, postage, vestments (at Pyramid), a flag here or there, candles, crosses given Indians at confirmation, a cross for their caskets when we bury them, freight on a missionary's goods, help for his girl at school, etc. And these buildings: Church at Lovelock, \$3,000; rectory at Fallon, \$2,500; rectory at Sparks, \$2,500; ten churches at \$500 each, \$5,000. And Mr. Ford's machines which are not really buildings, being only just put together.



KINDERGARTEN AT SAINT AGNES'S SCHOOL, ANKING



"CROWDED WITH CHATTERING LITTLE CHINESE GIRLS"

THUMBNAIL SKETCHES

By Sarah E. Hopwood



IT was a wet day: the kind of day that comes in the fall with dull mist and dun clouds: the kind that sends a chill through warm clothing and settles over one's mind with a thicker, deeper chill than it sends through one's veins. The little office in the girls' foreign school was crowded with chattering little Chinese girls, warming their hands at the glow of the first fire of the season and enjoying the mid-morning rest period. The sudden silence in the room caused the foreigner at the principal's desk to look up questioningly. At her very elbow was a small apparition seemingly sprung from the earth

itself. It was a girl—such a girl; stunted; her black hair straggling across her tear-smeared face; her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smeared with country mud; and in her eyes the look of a death-stricken animal.

"Please teacher"—a silence broken by hoarse breathing and a hoarse cough—"I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved *this*. I wish to learn; some day to teach, so that my mother may rest."

Something in the foreigner's face appalls the child.

"Ah, teacher, teacher, say it will be enough. I have worked!" and the misshapen little heap of rags collapsed at

the teacher's feet, still holding out her all, her treasure; seven dollars and fifty cents to pay for six years' schooling.

And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?

* * *

A midwinter day. There is no fire in the school; that would be out of the question. According to our Western standards the thermometer is not very low; it still registers five above zero.

"What's the matter, Ti Chain?"

A small girl in red trousers crouched in a corner holds out her hands. Across the backs, over each little finger tip, over the palms, run great bleeding cracks and between these the skin puffs, raw and swelled.

"Only chilblains! We put on twenty-three dressings this morning. Of *course*, it happens in schools where there are no fires. Why? Oh, no one at home has given money for fires in the school and the general allowance barely pays for the children's rice."

The new missionary turns away, sick and weak with horror while the nurse goes cheerfully through to the bleak classroom beyond to attend to other bandaging.

* * *

The inner court of the Yamen rings with the loud shouts of men, the whirr

of bamboo wielded by strong hands, and above it the agonized screams of a girl. "I will not. I will not go."

The ever-meddling foreign missionaries push through the crowd as a man shoulders his way through the gate, his hand gripping the arm of a girl whose wild cries strike less sympathy to her hearers' hearts than do her disheveled hair and bleeding shoulders.

The meddling foreigners inquire.

The girl was but a *girl*; a wealthy man wished to buy her for his slave; he would pay two hundred dollars; a noble price for so poor a thing; and she objected. She!

The man spat and scowled.

The girl creeping nearer to the "foreign devil" laid her hand on the missionary's shoe.

And there were sixty girls already at the school.

* * *

It will be warm weather when this reaches you at home. There will be comfort; the clink of ice in the tea pitchers, the whirr of electric fans on the porch. You will hardly realize that cold and privation and want can come so close. Before two more months are gone we will face another winter with more pain, more slavery, more sorrow. What will you do at home?



SAINT AGNES'S SCHOOL, ANKING



THE KINDERGARTEN AT SAINT PHILIP'S

SAINT PHILIP'S NORMAL AND INDUSTRIAL SCHOOL

By A. Bowden

Saint Philip's Normal and Industrial School at San Antonio, Texas, represents the only work of its sort which the Church maintains west of the Mississippi. Bishop Capers is most anxious to see the school succeed in its plans and he reminds Church people generally of the fact that it has grown, since its founding by Bishop Johnston in 1898, from a sewing class of three girls and a boy to a day and boarding school of about one hundred. The following article is written by the principal of the school.



ABOUT nineteen years ago Bishop Johnston, of West Texas, imbued with the idea of the necessity of special training for the negro and seeing the lack of Church effort in this great area, founded Saint

Philip's School next to the Colored Mission in the heart of the city.

At first the object was not to limit the opportunity to girls but to uplift

all whom they could accommodate. Its beginning was humble; a single adobe house and one teacher. This state of affairs did not last long, however, for even from its incipency the possibilities of its enrollment have always been greater than the capacity of the school to handle them. With such eagerness did students respond even to the point of refusal that, needless to say, the single adobe house and lone teacher did not represent the assets of Saint Philip's very long. Its progress of development has been steady, hampered at all times, however, by insufficient funds to expand rapidly and properly.



THE SEWING CLASS

During these seventeen years generous friends living in Bishop Johnston's diocese, seeing our efforts, responded liberally, thereby permitting us to expand to the extent of employing eight teachers and training one hundred pupils, about one-third of whom are boarders.

It became evident during this time that if our work was to be all it should and all we hoped for it to be, it was imperative that we should move from the congested part of the city where real estate prices are prohibitive and find a more suitable location on the outskirts of the town where we



THE COOKING CLASS



THE PROPOSED SITE OF THE NEW SAINT PHILIP'S

could buy land by the acre. We need more accommodation for boarders, for it is from the boarding pupils that the best results are secured. We need also room for a small farm where we could have cows, a garden, and chickens; where, in fact, room would not be at a premium and where in the future if it should become necessary we could expand.

We have secured an option on just such a place and the long-loyal and generous friends of the diocese of West Texas hope that the Church at large will assist us in our work as the needs are more than they can finance.

The selected site costs six thousand dollars. It has on it a ten-room house which will be used to advantage. But it is absolutely necessary for us to erect a dormitory to ac-

commodate at least a hundred girls as well as to add additional equipment to the industrial department and to install more satisfactory laundry equipment.

The great need for assistance cannot be expressed better than in the words of Bishop Capers: "After eighteen years of steady work, the school has become too large for its present quarters and unless it can be transplanted upon a larger tract of land and be furnished with more adequate buildings, its life is uncertain."

Our hope is that pupils in the industrial and domestic departments may be given such training as will revolutionize the home life. We hope by careful training so to fit our girls that they may do their part in helping to solve the problems of life.

In accordance with the request of Bishop Capers, the Executive Committee on June twelfth authorized Miss Bowden to appeal for special gifts for Saint Philip's Normal and Industrial School, San Antonio, Texas, details as to the amount and use of the money to be supplied by the bishop.



THE TRAIL



THE CONGREGATION AT TANANA CROSSING

THE TRAIL

By the Reverend F. B. Drane

Mr. Drane was president of the missionary society of the General Theological Seminary three years ago, during his senior year. When he volunteered for Alaska the men at the seminary decided to support him for at least two years. The following log of a recent trip was written for the men and reached New York after numerous delays. We are indebted to the missionary society for the privilege of sharing it with a much wider circle of readers than Mr. Drane had in mind when he wrote it.



I AM bound for Saint Timothy's Mission at Tanana Crossing, which is about two hundred and fifty miles from my headquarters at Chena. In summer and winter this is a long hard trip. For instance when making the trip by the river this fall the steamer sank and we men had a scramble for our lives. Everything aboard was lost. However, I was expected at Saint Timothy's so I "mushed" the remaining two hundred miles there, which incidentally involved packing food and blankets over part of the way.

But now it is over the winter trail and I have an Indian boy as a companion and his team of seven dogs. We are heavily loaded, for I am taking up magazines and giving them out

along the way to people who have had nothing new to read for months, perhaps. Also a great part of the load is Christmas presents to be given out to the Indians at their Christmas festival. Today we have come about twenty-eight miles and going has been hard. I snowshoed out the trail for part of the way, but it was not until 6.30 P. M. we pulled in and we were due here at 4.30 P. M.

Came twenty-two miles to Salchaket. Eight inches snow on trail made hard going. Snowshoed ahead of team and broke trail for the outfit. Half way we met four teams of horses, and they left the trail ahead broken.

Arrived at Salchaket, shook hands around and at eight held service for the natives of our mission. This station is Saint Luke's Mission and is without a worker. Tomorrow at



MR. DRANE AND JULIUS SILAS

seven, administer what will be for them their Christmas Communion.

Hard day and still harder ones ahead.

Holy Eucharist at seven. Ten received. Offering of \$8.25 made from the odd fourteen there.

Am so engaged that I do not get breakfast until ten, then see other drawbacks so decide to remain at Salchaket for the day. Spend the time writing letters for myself and the Indians and in having conferences. Could here write long chapter on *The Visible Influence of the Missionary*, but cannot.

Make early start. Have tough time of it on heavy trail used only by horse teams. Use gee-pole. It is like steering a heavy sailboat with the main sheet pulling between the ankles. Bad business and hard work. Comes on dark and we have very high hills. Use tow-line and "neck" it to assist dogs. Reach destination (thirty miles dis-

tant) at 5:30 P. M. Not bad. Want to have service but find my telegram was missent and no arrangements made. Too late. Sorry.

Continue with snow shoes, gee-pole and tow-line. Make thirty-three miles. Reach destination at 8:30 P. M. Must make ferry across river as ice is rotten from many springs. Man will not come over for us as it is too dark, so we sleep in a stable, after a very smoky supper. Tired and wet from work we turn in.

Ferried over at day break. Have breakfast. Good trail. Fine day. Take pictures. Arrive at 6:15 P. M. at Healey Trading Post. Boy says he has had enough. Work is too hard for dogs he says.

Mend sled. Go over to Indian camp. Hold service and "pow-wow". Return to trading post. Find the lone "ranch" man of the Crossing in on his way back. Agree with my Indian companion and am to send him back and with the white man will continue tomorrow. Hope to make the mission by Christmas.

Have had fine weather with exception of one day snow. No hardships to speak of. Steady going. But tomorrow we strike out across the uninhabited one hundred mile stretch, and they say it is *some* trip.

(Sent the first part of my letter back with the Indian boy, and instead of giving it to the picture developer in Fairbanks along with what films I had he took it all to Chena and left it there. Hence the delay.)

From Healey River, where my log ended, I traveled with two white men, "old timers" and men who knew the trail. With them I had a good trip over what is a dangerous one hundred miles of the river. We broke through the ice and had bad going on account of heavy snow on the trail,



VILLAGE AT SAINT LUKE'S MISSION, SALCHAKET

all of which made slow going. We were thus a full day late, arriving at Tanana Crossing Christmas night.

At Tanana Crossing I held daily services, at which I made addresses. I baptized and administered the Blessed Sacrament. They had not had the services of a priest since October.

From Tanana Crossing I made a trip forty-eight miles up river to another Indian center, where I baptized twelve souls, ranging from infants to an old woman. They had had previous instruction and the chance for more instruction, and were most eager.

On the return from Tanana Crossing here, I was accompanied by Healey River (over that dangerous one hundred mile stretch) by one of the Indian boys, with four of his dogs. We had no trail and had to make our own trail

for four days, going ahead on snowshoes half of the day and then moving camp over the trail we had tramped out the rest of the day. It was a slow, hard grind and we were seven days on that one hundred miles—a three-day journey under fair conditions. But in spite of no trail for this part of the way and a spell of 40° to 50° below zero weather I ran into the last week on the trip, all went well and I arrived here safe and sound, glad to have had even the worst of what we faced.

The life here is vigorous and healthy. It offers adventure and muscle-building exercise. It appeals to all who love hard work—and it is in a field where workers are few. We need a man here next summer.

Think it over and “come over and help us”—please.





THE CHURCH



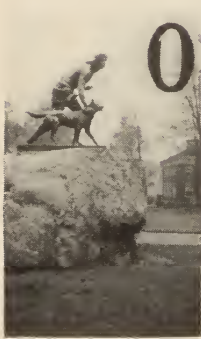
THE CHANCEL



THE PATH

A PLACE OF FRIENDLY GREETING

By E. S.



OTSEGO LAKE, in the central part of the State of New York, is commonly called "Glimmerglass" and has attracted wide-spread attention ever since the days of Cooper. Cooperstown now fulfils his prophecy.

The resort is a popular one and every one who goes there feels well repaid. The first number of the *Otsego Herald*—1795—contained an interesting article which stated that the name *Otsego* was a term used by the Indians to signify not only a place of rendezvous but a place of *friendly greeting*.

There can be no question as to the gathering of the Woman's Auxiliary of the diocese of Albany, late in May. There, on the shores of Otsego, we came to a place of friendly greeting. The perfect peace and restful charm

of Christ Church—with the simple monument on Father Nash's grave pointing heavenward, as did his whole life and work when he labored in this section as the sole missionary—was exceeded only by the courtesy and thoughtful care of the rector of the parish and his people.

Of course we saw Cooper's grave, and admired the simplicity of the stone. But for most of us, I think, Father Nash had the greater message—this faithful, stalwart, tireless, far-seeing priest of God. He rode far and wide, holding services in widely scattered places, choosing with remarkable foresight the place for permanent work—I believe that not one place begun as such has had to be abandoned in the years that have followed—and yet never neglecting the transient need.

In this beautiful place—resting under the benediction of the spirit-folk whom Cooper has given us, rich too in the memory of real men and real women who have been chosen servants of God and who have gone to their



SOME OF THE OFFICERS PRESENT

From left to right, front row: Mrs. W. B. Van Rensselaer, president; Mrs. Montgomery Rochester, treasurer; Mrs. J. K. Paige, Miss V. Hall, Miss M. A. Swits. Second row: Mrs. J. S. Conover, junior president; Mrs. Egerton

reward—we met for prayer and praise, to receive instruction and to pledge ourselves to God anew.

And every one was the happier because Mrs. Rochester was there. Did Miss Littell tell of devoted self-sacrifice exhibited by our workers in China—we were reminded of the zeal and courage of our worker who simply *would* not stop work. Did Mr. Betticher describe some trip over Alaska's trail—we had with us one whom we know and love, and who has for years been put to the most severe test at every physical effort. As the quiet lake at our feet sends life and power through the four hundred miles of the Susquehanna, on into the Chesapeake and out into the great ocean, so has the life and work of this devoted woman sent a blessing far and wide. Bound, by her physical infirmity, to a limited area, God alone can measure the limit of her work and her prayers.

It is an idle guess as to whether a drop of Otsego eventually works its way around the world. It is a sure



MONUMENT TO FATHER NASH
"Pointing heavenward as did his life"

fact that Mrs. Montgomery Rochester's influence for good not only reaches round the world but to heaven itself. Little wonder that those of us who were privileged to see and hear her, and who tried to realize at what effort she had come from Albany, rebuked ourselves for ever being tired or feeling discouraged.

Sometimes business details are uninteresting but somehow ours always have inspiration. Every one of the officers puts enthusiasm and zeal into her work. The result is that the business is accomplished with dispatch and many practical results. This year, however, there seemed an added charm gotten from the place itself and we had the privilege of hearing "progress" reported on all sides. All this was most encouraging. We heard again of the need for workers. We were

shocked and amazed by China's need as graphically pictured by Miss Littell, with the result that we pledged more than eleven hundred dollars for the Church General Hospital, Wuchang. We travelled around the earth with THE SPIRIT OF MISSIONS and realized, many of us for the first time, that in it we are partners in a world enterprise. We were deeply moved by Miss Lindley's message of loyalty to the Master.

We had our conference, and gave our reports and asked our questions. But after all, many of these details are of local interest and have been given in the diocesan press. The fact that is of wider interest, that made us glad and happy, that we want to share with you, is the fact that Mrs. Rochester was there.

NEWS AND NOTES

THE Indians at Anvik, Alaska, have recently formed a council composed of the prominent men of the village. This is in line with the action taken by a number of villages throughout the country and is possible of great good for the people. These native councils consider many and varied questions which have to do with village interests.



BISHOP KINSOLVING came near losing all his baggage lately when the mob in Porto Alegre burned the hotel where he had been staying. He was on the other side of the state making a visitation, but fortunately during his absence a servant had moved his trunks to another building and all were preserved. All the other guests lost everything they had in the hotel.



WE have on file in the office the names and addresses of several people who will gladly send copies of

THE SPIRIT OF MISSIONS to those who need them to complete their files. Will those who desire to take advantage of this offer kindly communicate with the Business Office, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.?



AN URGENT NEED

WORD has come from Fort Yukon, Alaska, that the Yukon River has so cut away its bank at this point that the mission residence must be torn down to prevent its sliding into the river. This will leave Archdeacon Stuck, Dr. Burke and his family without a home. Help must be given at once. A special leaflet is being issued and will be ready by the time this note is read. Ask for leaflet No. 811. Any further particulars will be gladly furnished by Dr. John W. Wood, 281 Fourth Avenue, New York City.



CHURCH OF THE MEDIATOR, SANTA MARIA

CONVOCATION IN BRAZIL

By the Reverend Franklin T. Osborn



WE have just returned to our respective parishes from the nineteenth annual council of the district of Southern Brazil, held March first to fourth in the Church of the Mediator, Santa Maria. Twenty years ago Santa Maria was a small isolated village, almost lost amid vast stretches of prairie land. Today it is a thriving railroad center of twenty thousand inhabitants in the heart of Rio Grande do Sul—one of the greatest cattle-growing districts in the world—and linked up with the prin-

cipal ports and cities of South America.

The Church of the Mediator is one of the most beautiful churches in Brazil. The parish was started by Doctor Morris and has had a vigorous growth from the beginning, being a banner parish in many respects, especially in the number of sons she has given to the ministry. The church was built while Mr. Sergel was rector and is now being very efficiently directed by the Reverend John B. da Cunha, who presented a class of thirty-one for confirmation on Sunday morning during the council, bringing his total of communicants up to one hundred and forty-two. It is interesting to note that now, in its twentieth year, this

church has enrolled as communicants almost as large a proportion of the total population as are members of the Mother Church in the United States. It is a thoroughly organized parish with five Sunday-schools and preaching stations, having a total enrollment of three hundred and fifty, a Woman's Auxiliary and Junior Auxiliary, a Brotherhood of Saint Andrew, and a large, unusually well-trained choir. It is unique among Brazilian parishes in that it has a rectory. A parish hall is to be built as soon as funds can be secured. The ambition of complete self-support bids fair to be realized in the near future.

To this point as the center let us visualize the coming of the members of the council: fourteen clerical and five lay delegates. They came literally from two continents; for Bishop Kinsolving left his family in the States and sailed from New York to Panama, passed through the canal, thence down the west coast to Valparaiso, Chile, thence across the lofty Andes en route to Buenos Aires, hastening on by rail to Brazil that he might meet with his clergy. In this journey, he travelled in all over eight thousand miles and crossed the continental divide twice.

From Rio de Janeiro—twelve hundred miles or four days distant by rail—came Archdeacon Meem and the Reverend C. H. C. Sergel, together with the Reverend Solomao Ferraz, formerly a Presbyterian minister, but who has applied for admission, as a candidate for Orders. The other delegates came from various towns of Rio Grande do Sul, a state almost as large as New England and New York combined.

The delegates were received and entertained most hospitably and even the weather was ideal, everything thus combining to make our stay a most pleasant one. The council was opened with a celebration of the Holy Communion, a large congregation filling the

church. As we knelt there—the representatives of one tiny part of the great Church of Christ—and took part in the liturgy of our Church in the resounding Portuguese tongue, the prayer for the whole state of Christ's Church militant took on a new meaning. Though few and far from the Mother Church we were not alone but intimately connected with the whole in the one Omnipresent Spirit.

A fine spirit prevailed throughout the sessions and though inevitable differences of opinion developed, everything was resolved in the best of feeling. The reports from the various parishes showed that the mission is growing vigorously. During the six months since the last council, substantial progress has been made along various lines, three hundred and twenty-one people being baptized, seventy-five confirmed (this in six parishes only, as the bishop was compelled to be absent in the States most of the time), and the average weekly attendance in our Sunday-schools is now just under one thousand. No doubt the most important single event of the year was the completion of the beautiful new building for the diocesan school for boys at Porto Alegre.

The church was crowded at the annual reunion of the federation of Woman's Auxiliaries and they were able to report a fifty per cent. increase in their contributions, having raised fourteen hundred dollars in six months. The most popular service of all was the big reunion of the five Sunday-schools of our Church in Santa Maria. Nearly three hundred happy children with their teachers and parents were gathered for a children's service on Sunday afternoon. And they are well taught, too, for ten of them received certificates from the bishop's hands for knowing all of the catechism.

When the council adjourned on Sunday night, everyone was loath to depart.



THE TENT WHERE SERVICES WERE HELD

A GENUINE CHRISTMAS IN TEXAS

From time to time we have given brief accounts of some of the practical missionary work undertaken by one or another of our army chaplains. We had the following article ready for the May issue of *THE SPIRIT OF MISSIONS* but it was crowded out. While Baltimore was primarily interested and has particular pride in this occasion, we are all proud, for we realize that the chaplain was expressing not the spirit of one city alone, but the spirit of Christ and His Church.

W RITING under this heading, in its leading editorial a Baltimore paper has this to say:

We've been pitying the Fifth Regiment all these weeks because it couldn't get home for Christmas, but after reading the accounts of its celebration at Eagle Pass we are disposed to envy everybody who had a chance to take part in it. It is difficult to imagine anything better conceived or better carried out, or which could more truly embody the spirit of the season. The rendering of *Adeste Fideles* in alternate stanzas by singers on each side of the Rio Grande added just the touch of international brotherhood necessary to make the programme complete.

This was a Baltimore celebration, and we feel proud of it, and those who suggested and made it possible—Chaplain Dame, Colonel Hinkley and the other officers of the Fifth, the ladies in this city who worked for it and the Baltimore and Ohio Railroad (which became a most uncommon carrier for this occasion)—deserve

hearty congratulations and thanks. The town has had an opportunity that comes rarely in a lifetime to advertise itself in the finest sort of fashion. There was not a selfish or sordid motive in it. It was a message of unfeigned good will and kindness like that which rang out long ago on the first Christmas night.

Such a demonstration will be worth months of diplomacy in the production of a better understanding of the American heart and purpose by every Mexican who came within sight or sound of the Fifth's celebration. Baltimore hereafter will be associated in the thought of this part of the border with generous impulses and helpful deeds. The Fifth has done us a great service. We have not been able to annex our suburb, but it has annexed to us in permanent good feeling a very considerable area of the Texan and Mexican border.

Later on, under the heading, "The Big Christmas Tree," we read in the *Eagle Pass Herald*:



THE CHAPLAIN

The celebration opened about 7.15 o'clock with the singing of the carol "O Little Town of Bethlehem." Then the Rev. Dr. William Page Dame gave prayer, after which Colonel John Hinkley, commander of the Fifth, delivered a short speech of greetings to the people of Eagle Pass.

Colonel Hinkley thanked the people of Eagle Pass for the hospitality shown by them to the Fifth Maryland, promising them that the memory of these good deeds would be ever fresh in the hearts of all the members of the regiment. The colonel then read a telegram of felicitation from Mayor Preston of Baltimore to the people of Eagle Pass and Piedras Negras.

Following the colonel's speech came the singing of two carols, "It Came Upon the Midnight Clear" and "While Shepherds Watched Their Flocks by Night." John R. Sanford, speaking on behalf of Mayor Simpson and the people of Eagle Pass, thanked the Marylanders for their gift.

Every kiddie got some toy. The singing of the carols by the children and soldiers and the playing of them by the Fifth Regiment band were delightful.

At the last meeting of the Board of Missions Bishop Harding made a most interesting response to a general inquiry regarding chaplains for the Army and Navy. One of the points he emphasized is that the government provides equipment for the chaplain as for any other of the officers, but that many things needed to make the chaplain's work effective, and which do not technically come under the head of equipment, must be provided from without.

Upon the practical co-operation of the people at home will much of the chaplain's success depend. He must have books for his services. In some cases he must have a place in which to hold services. As he is largely responsible in the matter of recreation for the men, his needs are urgent and varied. Get in touch with some chaplain from your state and see if there is not some way in which you may make his work more effective.



THE TREE



BISHOP TOURET AT SAINT MICHAEL'S, TELLURIDE

SAN MIGUEL MISSIONS

By the Reverend J. W. Barker

In the June issue of THE SPIRIT OF MISSIONS an interesting letter from Bishop Touret appeared in the Letter Box. It was the first word from the new bishop of the missionary district of Western Colorado. Now we have an illustrated article which he has sent and which is the first from Western Colorado for more than a year.



SAINT PETER'S
CHAPEL

SAN MIGUEL County is located in the southwest part of the state of Colorado and extends from the top of the Rocky Mountains to the Utah line.

It comprises a mission field separated from the other part of the district by the Rocky Range on the east, the Dallas Divide on the north, and the Lizard Head Pass on the south, and covers an area of fifty by an hundred miles; which territory cannot be reached by a missionary from outside the county.

The east end of the county is rich in gold, silver, lead and zinc. In this section, Telluride, the chief town and county seat, is situated at an altitude of nearly nine thousand feet.

This is the missionary's headquarters, from which he ministers to the mining camps which are scattered through the mountains at altitudes of from ten to twelve thousand feet.

Before Telluride had a resident minister these camps had no preaching or pastor, and Telluride only an occasional service. Now we have a comfortable chapel and residence for the minister in Telluride, on account of which, within two years, the membership has more than doubled in the field.

From five to twenty miles from this center, there are six *mesas*—high tablelands—occupied by many ranchers or cattle raisers. They have no church buildings. No clergyman of our Church had ever gone to visit these people, much less to teach them, until the present missionary came into



SAINT MICHAEL'S CHAPEL, SAN MIGUEL COUNTY

the field. These hundreds of *mesa* people are being reached only by means of a saddle horse, the only way to get to them. The missionary goes from house to house as their friend and teaches them and baptizes their children and preaches to them in some schoolhouse, and they appreciate his pastoral care. His home is where the night or storm overtakes him, and he loves these forgotten people.

The west end of the county is a broad, rolling, rich farming country,

thousands of feet below the mining hills of the east, with small towns and large settlements. Recently thousands of acres of land have been thrown open to homesteaders, and people are coming in from all parts of the country to make their homes. There are only two denominational ministers in all that part of the county, and only two church buildings, and they in the small towns and none in the country. These men do not cover one-fourth of the territory.

We have a few families in that section and there will be more in the near future. They appeal to the missionary to give them services but the distance is so great that it is impossible to make it by the use of a horse. If the missionary had a machine he could cover all that part of the country and do the work of two clergymen, and become the pastor of a people who have none and never had—no one to teach them, to baptize their children, to bury their dead!

How unfortunate if the Church cannot occupy that field, lay the foundations and grow up with the increase of population!



RUBY

The missionary's faithful saddle-horse



THE "MITE BOX MAN" AND HIS MISSIONARY HERALDS

MISSIONARY HERALDS

By A. W. F.



CALVARY Church School, Pittsburgh, has one privilege that is almost unique. It possesses a "Mite-Box Man". He is known from the tiniest tot in the Beginners' Department to the graybeard in the Senior Warden's

Bible Class. Because this year I was privileged to be the acting superintendent of the school, and therefore came in very close contact with this "Mite-Box Man"'s work, I feel that readers of *THE SPIRIT OF MISSIONS* should know all about him and his "Missionary Heralds".

So that the apportionment plan of our Board of Missions could be understood by the pupils, an apportionment

idea was carried out for each department. The quick-witted treasurer of the school figured out from the three previous years' offerings the proportion that each department gave in relation to the total amount:

Font Roll	3%
Beginners' Department	8%
Primary Department	9%
Junior Department	18%
Main Department	26%
Bible Class Department.....	28%
Men's Bible Class.....	8%
	<hr/>
	100%

After a preliminary conference, we finally hit upon a plan which was worked out in detail with splendid results. The idea, in brief, is this: The missionary work of the Church is taught through the eye. Children in costume represent the various mission fields in which the Church is at work. On the opening Sunday two strange people appear in each department, at

a time so arranged that there will be no untoward break in the lesson period. One is a Japanese girl, with kimono and fan, the other, one of Bishop Thomas's cowboys from Wyoming. A benevolent woman, ecclesiastically garbed, meets the strangers, asking if she can be of help. Plainly they tell her that they have received the "Good News" themselves and wish to be sent back to teach their people. Mother Church, with a wistful look in her eyes, can give little assurance. She is obliged to say that there are a great many demands on the Board's funds; she doesn't know about these new claimants. Then a dramatic scene occurs. Uncle Sam, the "Mite Box Man", appropriately garbed, appears, tells Mother Church not to worry, makes a rousing speech to the school, and gains their promise to send the strangers home, properly equipped as teachers of their own people. Railroad strikes and war responsibilities do not weaken Uncle Sam's ardor.

On the following Sundays in Lent, more visitors appear—a miner from western Colorado, a forlorn little girl from Mexico, an Indian boy from South Dakota, a Brazilian girl, a lassie from the Southern mountains, a young Cuban planter and a lanky Chinaman. All tell in graphic style the needs of their particular land. Always there is a rousing "yes" when Uncle Sam says, "Children, shall we send them back?"

In mid-Lent some of the Missionary Heralds appear in the schoolrooms with their grips all packed ready to start back home then and there, but the funds from the mite boxes are not sufficient. Uncle Sam is curious to know what those grips contain. He investigates and finds Bibles, prayer-books, hymn-books, Sunday-school books, books on domestic science, house-building, carpentry, etc.; also medical and nurses' training books—all to be taken back to the folks at home in foreign lands.

On Easter Day all the Heralds in costume with their national flags appear on the stage with Mother Church and Uncle Sam, and a count is made of the offering by departments. One unusual feature is twenty dollars secured by a cat who wore a mite box around his neck! As the offerings are brought up, two vested choir-boys appear, carrying the Church and American flags, and then "Fling Out the Banner" is sung by the school. But alas! there is not quite enough. Which of the Heralds shall be disappointed and not sent home? "We have until four o'clock at the missionary service this afternoon," shouts optimistic Uncle Sam; "come to it; we will send you all back." And so it proved.

Just before midnight of Easter Day, the tired treasurers had all the money counted and wrapped for deposit on Monday, and bright and early on that day the school check was sent to Mr. King in New York for one thousand dollars! Mr. Wood telegraphed back: "Calvary is the first to send in its offering."

Of course, such a scheme requires careful planning. A chart showing the plan in detail was hung in the parish house hall. This aroused questions from all who came and went. The walls of the school were placarded with large signs, giving the names of each missionary district, with the name of the bishop and the character of its people; in the case of foreign districts, the appropriate flag, and in the domestic districts, the Stars and Stripes, were placed over the placard. Pictures of trains and ships to take the missionaries home stimulated interest among the smaller children. The matter of securing subscriptions to *THE SPIRIT OF MISSIONS* was pushed with surprising results. A great many nickels were added to the grand total through the sale of the Lenten Offering Number. Calvary School recommends that every school secure a "Mite Box Man".



SAINT GEORGE'S CLASS—SCORE: 1,200 POINTS

A SPIRITED CONTEST

By the Reverend B. F. P. Ivins

SAIN'T LUKE'S Sunday-school, Kalamazoo, Michigan, is organized into classes according to the public school grade of the pupils. There is a class of boys and a class of girls in each grade, and for the sale of *THE SPIRIT OF MISSIONS* and for the purpose of securing subscriptions there was organized an inter-class contest. A chart containing the name of each class and blank spaces for each Sunday in Lent and for Easter Day was used to keep the score. Each copy of *THE SPIRIT OF MISSIONS* sold counted five points and each subscription secured counted fifty points. The names of the classes were called each Sunday and the number of points secured during the week added to those already to the credit of the class.

There were really two contests, one for the purpose of securing the greatest total of points, and the other with the aim of securing the largest number of points per member of the class. The first contest was won by Saint George's Class of boys, who secured a total of twelve hundred points. Saint





Catherine's Class, a class of eighth-grade girls, and Saint Michael and All Angels' Class, a class of seventh-

grade boys, tied in the second contest, each having a score of one hundred and seventy-one points per capita.

These contests resulted in the sale of seven hundred copies of the magazine and the securing of forty-five new subscriptions and one renewal.

Besides the money from *THE SPIRIT OF MISSIONS*, each class made a pledge for the Lenten offering and in addition contributed toward a complete Communion Service given the Reverend Edwin Hughes, a former member of the Sunday-school, and who has just gone to the new mission station at Anchorage, Alaska. The Sunday-school has also supplied New Testaments for each member of the two companies of the National Guard in the city.

IN SAINT PAUL'S CHURCH, CHICAGO

By Eleanor F. Clinch

Last February we had the privilege of giving the story of the work done by *THE SPIRIT OF MISSIONS'* "Team of Ten" in Saint Paul's, Chicago, last year. This year the team repeated its good work and we asked the banner child to write an account of what she did in her own words.



Eleanor made the splendid record of one hundred and ninety-five points

MR. THOMAS, our rector, told us of the plan in Sunday-school, that the ten children who sold the most copies and subscriptions would be on "The Team of

Ten". A subscription counted five points and a single copy one.

I made up my mind that I would be on the team and began by reading the Lenten number of *THE SPIRIT OF MISSIONS* myself. Then I took some copies to school and got the girls interested enough to get some. I also asked some of the Woman's Auxiliary and some gladly took subscriptions. In a few cases the people asked did take it but subscribed for someone else, knowing how very interesting the magazine was.

I took a few copies with me to the Lenten services and afterward could speak to many people who were on their way home.

I am glad that Saint Paul's Sunday-school children sold so many copies.



"WITH ME IN THE MIDDLE"

HOW WE DID IT IN HAWAII

By Roger Leong Chong

Hawaii has given many interesting and encouraging details and we always think of them with pleasure. There is a most enthusiastic little boy out there in our school at Lahaina, who takes keen interest and delight in the Lenten Offering. This year we have his story to print in his own words.

YESTERDAY was Easter. We were anxious to know what we had in our mite boxes, because a year ago we said we would try for \$100. We were scared all the time we could not make it. The shining business was no good for me this year. The little fellows all try shine, so I got job selling meat to jail. Then I could shine, too, when I got a job. Some of the girls sold ferns to the *haole* people, and some find charcoal on the beach. One Japanese heard about the hospital for Dr. Teusler. He does not belong to Christian Church, but he chopped *kiave* and sold the wood. He made \$12 for us. Yama is good

to do that. We had such a happy Easter because we got \$130 in our mite boxes. We hope all bishop's children had more this year. Bishop will be happy. Our church was decorated with ferns and lilies. Sarah and Rose walked away up in the mountains to get the ferns. It made Rose sick. We hope you had a happy Easter, too. We must begin to think about next Lent now. We must be thinking all time, or we might not keep up. We liked Bishop Tuttle's letter, and we tried to "fire along the line" just like any thing. Here is a picture of our Easter choir with me in the middle.

MORE RETURNS FROM THE UNDESIGNATED LEGACIES

As many of our readers will recall, the Board at its meeting on October 6, 1916, voted to use the first fifty thousand dollars of undesignated legacies next received for purely constructive work within the United States. In March we were privileged to give an account of the use of one of the sums appropriated. The following adds another chapter to the story which will be "continued in our next" as occasion arises.

NEVADA'S SHARE

By Bishop Hunting

TWO gifts have been made from undesignated legacies to the missionary district of Nevada. Both have been most helpful. The first of \$2,000 made possible the erection of the Bishop's House at Reno. Nevada has been part of six different missionary districts in the last twenty years and it is a great satisfaction to have this first district building. It seems to promise that Nevada shall henceforth stand alone. The house is more than a most delightful home for the bishop; it is the centre of many district activities, and the clergy find a cordial welcome awaiting them. Church people passing through the state find here the Church's hospitality. At the little altar in the "Upper Room" daily prayer is made for the work throughout the world and in Nevada.

The mission at Las Vegas has had most extraordinary financial troubles, in no way due to administration. A washout stopped all railroad traffic for months. A strike of more than two years' duration worked havoc among the people, nearly all of whom are employed by the railroad. In the meantime the original debt for the construction of the church and rectory could not be paid nor interest charges met. The people felt overwhelmed with the debt when normal conditions were restored. The gift of \$1,750 from undesignated legacies for this debt has put new heart into the peo-

ple, who can now not only pay the interest, but also something each year on principal. This splendid gift has already brought to it other gifts for the same purpose.

TRINITY, ROOSEVELT

By Bishop Jones

ROOSEVELT is a Mormon town in Utah, seventy-five miles from the railroad. It is ninety per cent. Mormon and the authorities were so anxious to make it one hundred per cent. that they refused to sell lots to Gentiles. However, the other ten per cent. didn't see it that way and wanted a church of their own; so, through a man who was leaving town we got a chance to buy three good lots in an excellent location. Here is where the Board came in, appropriating \$475 to buy the lots.

With a place to build on, the one hundred Gentiles (including men, women and children) set to work and before the summer was over had a neat brick church to which they had contributed, largely in labor, \$600, the balance of \$1,200 being given by a friend in the East. The women formed a guild with eighteen members, a Sunday-school of forty was organized, and the Mormons themselves helped to complete the building and loaned the chairs necessary for the opening service. The gift came at the right time to conserve the interest of the people and encourage them.

THE EDUCATIONAL DEPARTMENT

A VERY beautiful series of colored postcards, representing scenes in the Igorot country, especially in the neighborhood of Sagada, has been prepared by the Mission of Saint Mary the Virgin at Sagada. They may be procured from Tobias A. Wright, Publisher, 150 Bleecker Street, New York.



IN the May number of *THE SPIRIT OF MISSIONS* (page 298), an advertisement called attention to our need of books which have already served their immediate purpose as material for mission study classes and are still in sufficiently good condition to serve that purpose again. Beginners in mission study frequently want to take up a subject of past years. We cannot always supply the books needed without incurring the unwarrantable expense of a new edition. In such cases, a supply of used material would be invaluable.



ANOTHER most useful service which a supply of second-hand material would serve is through its distribution, *gratis* if necessary, to small or isolated parishes or missions where a book or two such as "The Conquest of the Continent" might prove the opening of dim eyes to a totally new vision of the Church's mission. There are countless places where possibly neither priest nor people ever heard of a mission study class; where the people are too poor or too uninterested to take the initiative; where the priest is at his wits' end for means to arouse his people's interest, to stimulate their minds, to enlarge their horizon. The effect of a book, with instructions how to use it, dropped judiciously and with a splash

into such a quiet pool, might have results quite incommensurate with the slight effort required to project it. Let me at least try it through the cooperation of you who have experienced the joyous effects of a mission study class.



OUR stock of missionary plays and tableaux is increasing, to meet an increasing demand. The popular little play, *Mother Church and Her Juniors*, has recently been republished. This calls for only nine characters and for simple accessories. Somewhat more ambitious, but very timely in this "New World" year, is a new play *Mañana*—a dramatization of Mr. Os-good's familiar book with the same title, prepared and very successfully presented by Saint Paul's Sunday-school, Chicago. It requires seven characters for the prologue, which is followed by five tableaux and an epilogue, requiring, in addition, about fifteen characters. It is well-written, and the speaking-parts, with one exception, are not difficult. The crown of all, however, is Mrs. Hobart's *Conquering and to Conquer*, which we expect to publish this summer. It is a mystery play in prologue and twelve episodes, so arranged, however, as to allow the use of selected episodes. The whole play requires a large number of characters and somewhat elaborate costumes; but it is an impressive and very beautiful piece of work, and is easily within the reach of the older scholars in any large Sunday-school. In a separate pamphlet will be published full directions, with pictures, as a guide in the costuming of the characters and the presentation of the play. This should be *the* play of the coming season.

THE FORWARD MOVEMENT

THE results of the great missionary campaign in Baltimore, although not yet completely compiled, indicate large increases in pledges for all purposes in the churches that participated.

Emmanuel Church, where the conferences were held, shows an increase in the number of subscribers from 449 to 880; 226 for parish support and 205 for missions; in pledges from \$9,296 to \$15,598, \$2,943 of it being for missions.

Saint Michael and All Angels increased its subscribers from 625 to 1,579, 418 of these for missions, with an increase in pledges from \$5,042 to \$11,110, \$2,225 of it for missions.

Other large increases were: Ascension, from \$2,756 to \$5,876, \$1,456 of it for missions. Saint David's (Roland Park), from \$4,985 to \$8,299, \$1,528 of it for missions. The Prince of Peace, from \$2,300 to \$5,400, \$1,400 of it for missions. Memorial, from \$3,959 to \$6,484, \$1,035 of it for missions.

Other increases in proportion to the former budgets were made, some increasing as high as 900 per cent. The total so far shows the following most gratifying results:

The number of subscribers for parish support increased from 4,351 to 7,253, with increases in pledges from \$46,722 to \$71,923; the number of subscribers for missions increased from 2,377 to 5,347, with increases in pledges from \$15,149 to \$32,332; the total increase for both parish support and missions so far reported being \$46,937.

On Monday, May 28, there was an enthusiastic meeting of the clericus at the Baltimore Club to discuss the campaign. Dr. Birkhead, rector of Em-

manuel Church, in speaking said, "I am sure we all feel nearer each other and nearer our laymen because of this campaign. We must remember, however, that this is only a beginning. The envelope system must be gone over each year. A committee should be formed in every parish to put the system on a sound footing."

Dr. Cook, rector of Saint Michael and All Angels' Church, said, "The envelope has come to stay principally because it reaches the small giver. Small gifts from a large number of people when brought together make a safer gift than large ones from a few."

Mr. Scull, vestryman of Saint David's Church, Roland Park, said, "The thing to do is to stress missions. We made no reference to parish support at our meeting of men for supper at Saint David's, knowing if it were put up to Christian people in the right way it would meet with the right sort of response, and we were not disappointed." Mr. Scull said he had been impressed, as many were, by the fact that prominent business laymen were vitally interested in this work. He spoke of Mr. George B. Elliott, president of the Seaboard Air Line, and Mr. Oliver J. Sands, president of the American National Bank, and others leaving their work and spending several days to come to Baltimore and speak in the Church on behalf of this work. Prominent laymen occupying responsible positions in the city gave their time and gladly participated in the canvass. This showed the people of the Church were beginning to realize the importance of the Church's work. Bishop Murray, in closing, presented to Mr. Thomas, from the committee, a beautiful silver pitcher and tray.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. E. P. Ziegler, of Cordova, Alaska, under date of April first, writes:

THE work is going exceptionally well at Cordova and we feel bully over it. The Red Dragon is well patronized due to great activity on the part of cannery interests. On Easter Day our choir will appear for the first time in new vestments. The work at McCarthy is doing nicely. We have there a fine active guild of thirteen and a good choir. They are raising money with the idea of building. I held my first service at Dwyer's the last time I went up the line. There were twenty-six men and two women present. Contributions of \$12.50 for Pension Fund.

✧

In a personal letter to Bishop Rowe our missionary at Tigara (Point Hope), Alaska, the Rev. erend A. R. Hoare, tells of a stormy trip. We are indebted to the bishop for sending the account to us.

WE are having curious weather. For the last week it has been raining steadily, alternately mild and raw. Scarcely a particle of snow on the ground and the lagoon open. I only hope that we shall not have a repetition of the disastrous open weather of two years back.

I visited Kivalina a short time back, going down in a whaleboat with Jim Allen, the mission Evinrude and a smaller portable engine tacked on. Left Tigara September twenty-third, and returned October tenth. As usual, had quite an adventurous time. Caught by storms both ways, had to camp several days. Coming back were struck by squall trying to round Cape Thompson, sail blown away, had to put back ten miles to where native was camped, boat waterlogged, sinking, had to

throw overboard ten sacks of fish we were bringing back, stripped off all our superfluous clothing, expecting to have to swim for it. Managed to bring boat to and anchor off the beach. Native managed to get a line to us, by which we hauled out canoe and got safely to land.

Wished we had the Nigalik under us. If the native had not been exceptionally sensible and active it is doubtful if any of us would have escaped. Our thanksgiving that night was sincere.

Unfortunately there were not many people at Kivalina, the majority being up the rivers fishing, but I made two trips and visited a goodly number. Am hoping to go down again in the early winter, taking the magic lantern.

It was a great disappointment to us that the six San Joaquin boxes were held up at Nome and did not reach us. We are short of many things and I cannot send anything to Kivalina or Shungnak. Am giving Kivalina flour, etc., for Christmas.

✧

The following letter from Bishop Huntington of Anking, China, under date of April 28, explains itself:

I HAVE just been off on a very interesting trip to the south of Wuhu, covering about two hundred miles by chair. I got up into the tea districts in Tai Ping Hsien for the first time. We have two places up there without resident workers in each of which we have about fifty inquirers. One of my favorite dreams is to open a strong central station somewhere in the south of this province, probably at Ih Hsien, which is an important city noted for the manufacture of Chinese ink and

well situated as a center for work. No other mission, except possibly the Roman Catholic, is there, and the whole region, except the city of Hwei Chow, is entirely without non-Roman work. We have a fine chance if we only had the men.



From time to time we have given some account in these pages of the devoted work of Miss H. Riddell, an Englishwoman, among lepers at Kumamoto in southern Japan. The following note will have special interest for American readers:

OUR young Scotch-American leper patient, from Vermont, has until now, been able to use his typewriter; now, alas! all is darkness, he is quite blind and his voice has sunk to a hoarse whisper. He waits only, and I think happily and peacefully, for "deliverance". To see him makes one pray with all one's heart for guidance to the cure of this subtly fell disease, which proves so perpetually baffling. We seem so near the cure at times—and that we may attain it, I would earnestly ask your prayers. There are now three million lepers in the world.



Writing from Fort Fairfield, Maine, one of our correspondents gives the following interesting picture:

THE mission work in the north-eastern part of Maine is in many ways an unique work. As one approaches this particular district from "down-state" he seems to leave civilization behind him and for hours he speeds through wilderness, sometimes gazing upon burnt forests with the blackened stumps, or the extensive swamp covered with a thick growth, evidently worthless. But these merge into nothingness when he beholds the gigantic forests filled with game—the hunters' paradise. Lakes and beautiful streams are passed! It makes you yearn to leave all care behind and live close to nature at her best.

But we are speeding to Aroostook, the "Garden of Maine." It does seem as if it must consist entirely of woods and lakes. Suddenly—yes surprisingly suddenly—we emerge from the wilds and find ourselves in one of the most beautiful farming sections of the United States. Miles and miles of land cleared and practically every available inch planted in potatoes. Farms so large that their owners are obliged to dwell far apart. In this wonderful county of Aroostook—about the size of the state of Connecticut—there are at present but three resident priests of the Church. The possibilities are unlimited but alas we are so limited! Yet although we are face to face with such an immense problem our ardour is not dampened for the work is progressing far beyond our abilities to care for it.

At present I am taking the work at Fort Fairfield and Limestone. Here at the "Fort" the work is progressing. The Church ministers not only to the people of this particular village but to the surrounding villages and even to some "over the line" in New Brunswick, Canada. In the last class presented to the bishop to be confirmed there were those who came miles to attend their instructions. Three girls living in "The Province" (New Brunswick), walked the six miles three times a week for months to attend, while it is not an unusual thing to see them coming through rain or snow seemingly as unconscious of it as if it were not present. Practically every Sunday sees them in their place in Sunday-school. Another girl lives eight miles out in the country, yet never once has she failed to attend a meeting of this confirmation class for instruction. I might speak of two boys making a trip of eight miles on foot to attend a choir rehearsal! And then some people say: "Where is the delight in burying yourself in a Mission!"

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Saint Agnes's School, Kyoto: Bishop Tucker writes from Japan that the new sessions opened early in April under most encouraging conditions. Sixty new students entered. The bishop feels greatly cheered as to the prospect of making the school even more of an influence for Christian education than it has been in the past. At the General Convention in Saint Louis a special committee was appointed to secure \$60,000 for additional land and new buildings. To date the committee reports having received something over \$40,000.

Saint Luke's Hospital, Tokyo: Bishop McKim and Dr. Teusler have been able to secure land for the new hospital. The site is in what is known as the Tsukiji district, close by the land occupied by the present Saint Luke's, Saint Paul's College, Saint Margaret's School, the cathedral, and a number of the mission residences. It has a most attractive frontage on the Sumida River.

Not only does this purchase provide a site for Saint Luke's Hospital, but it adds materially to the value and protection of all our Church holdings in the Tsukiji section and gives to the Church largely the control of that part of the city.

Dr. Teusler is in consultation with experts in hospital construction and hopes before long to arrange for the preparation of plans, so that building may begin as soon as local conditions warrant.

Now that a site for the hospital has been secured, it is all the more

important that the \$60,000 still needed to complete the building fund should be secured without delay. The Board of Missions will welcome gifts or pledges for this purpose.

THE Church General Hospital, Wuchang, China: The committee having in charge the raising of funds reports to June first a total of \$99,009 received, leaving a balance of \$62,491 still to be raised. Some time ago word was sent to China that enough money was on hand for the first section and the building could begin without delay. At its meeting on June twelfth the executive committee received a request from Bishop Roots for authority to proceed with other buildings in so far as the funds allow. Authority was therefore cabled the bishop to proceed with the building up to the amount actually in hand. It is most encouraging to note the progress made, but now that building has begun it is more important than ever that the committee be aided in every way possible to secure the sum needed.

Among the conspicuous needs are \$6,000 apiece for two houses for foreign nurses, one for men and one for women; \$5,000 for a house for Chinese women nurses (the money for the house for Chinese men nurses has been contributed); \$4,000 is needed for two houses for doctors. Any particulars regarding the appeal in general or in detail will be gladly furnished by Miss Grace Hutchins, 166 Beacon Street, Boston, Massachusetts.

ANNOUNCEMENTS

CONCERNING MISSIONARIES

FOREIGN

ANKING

Appointed—On June 12, Sister Deborah Ruth, Community of the Transfiguration.

BRAZIL

Arrived—At New York, May 17, Reverend W. M. M. Thomas and family.

HANKOW

Appointed—On June 12, Reverend James A. Muller and Reverend George G. Hoisholt.

KYOTO

Appointed—On June 12, Miss Mary Dorothy Spencer.

MEXICO

Arrived—At Geneva, N. Y., June 4, Archdeacon A. H. Mellen.

SHANGHAI

Appointed—On June 12, Miss Ellen Miller (nurse); Miss Katharine Putnam (teacher); Mr. Paul Hartzell (teacher).

Arrived—At New York, June 4, Mrs. C. F. S. Lincoln and son, having left Shanghai May 12. At San Francisco, June 7, Mrs. J. M. B. Gill and the Reverend J. G. Magee.

TOKYO

Appointed—On June 12, Miss Amy W. Kinsley (kindergartner).

Arrived—At Yokohama, May 25, Reverend C. S. Reifsnider, LL.D.

DOMESTIC

ALASKA

Appointed—On May 8, Miss Edith M. Harper (nurse).

HONOLULU

Appointed—On June 12, the Reverend Marcus E. Carver.

IDAHO

Appointed—On June 12, Miss Alice M. Lavery (under the U. O. W. A.), to Fort Hall Indian mission.

PORTO RICO

Appointed—On June 12, the Reverend George V. Dickey; the Reverend Frank A. Saylor.

Sailed—From New York, June 13, S. S. *Caracas*, Mr. Glen B. Walter and Mr. Camille Estornel; on June 16, S. S. *Carolina*, Deaconess G. E. Crane and Deaconess A. E. Macdonald.

THE PHILIPPINES

Arrived—At New York, June 1, Deaconess Anne Hargreaves. At Manila, June 4, Reverend J. Brett Langstaff.

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Right Reverend A. S. Lloyd, 281 Fourth Avenue, New York.

Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Reverend John R. Harding, D.D., 550 West 157th Street, New York.

III. Reverend William C. Hicks, 1311 G Street, N. W., Washington, D. C.

IV. Reverend R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga.

VI. Reverend C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Reverend Edward Henry Eckel, 211 West Market Street, Warrensburg, Mo.

Africa

Miss M. S. Ridgely.

China

HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone Avenue, Chicago).

Miss Grace Hutchins (address direct, 166 Beacon Street, Boston).

Miss Helen Littell (address direct, 147 Park Avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct, 1 Joy Street, Boston).

Reverend T. R. Ludlow.

M. J. A. Wilson, Jr. (in Province III).

Japan

TOKYO

Reverend R. W. Andrews.

Reverend C. H. Evans.

Reverend J. A. Welbourn.

The Philippines

Deaconess Hargreaves.

Work Among Negroes

Representing Saint Paul's School, Lawrenceville, Va.: Archdeacon Russell, Lawrenceville, Va.; Reverend Giles B. Cooke, Board Secretary, Portsmouth, Va.; Reverend J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing Saint Augustine's School, Raleigh, N. C.: Reverend A. B. Hunter.

Representing missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charlestown, S. C.

MEETING OF THE EXECUTIVE COMMITTEE

THE last meeting of the executive committee of the Board of Missions for the summer was held June 12 at the Church Missions House.

The treasurer presented a most encouraging report. Taking everything into consideration the receipts to date from contributions show an increase of \$24,000 over this time last year.

The new workers who were appointed will be found listed on page 488.

The Bishop of West Texas asked for permission for Miss A. Bowden, in charge of Saint Philip's Normal and Industrial School, San Antonio, Texas, to appeal for specials for the school. Such permission was given.

At the urgent request of the Bishop of Mexico, an increase was made in the appropriation for the running expenses of the House of the Holy Name in Mexico City, and also an appropriation for the support of ten orphan children.

The Reverend J. F. Droste has built up a splendid work at El Coto at his own expense and, having been regularly appointed by the Board, has turned over to the Bishop of Porto Rico the entire property at about half its cost.

The Bishop of Tokyo asked that the Reverend P. K. Goto, for ten years working among the poorest of Tokyo's poor, be given authority to appeal for \$10,000 for the purchase of land and erection of buildings at Shitaya. The Japanese recognize ten years as a test of the success of their work. It seemed a propitious time to make this appeal, and the Board gladly granted permission with the hope that the Church would recognize the unusual character of this work and speedily give it the desired help.

Word came from Dr. R. B. Teusler of Tokyo that they have been able to purchase a fine tract of land in Tokyo for the erection of Saint Luke's Hospital. (We hope to give an account of this in August.) The Board expressed its hearty appreciation to the officers and members of the Japanese National Council of Saint Luke's International Hospital for their generous assistance and cooperation in securing funds for the erection of the hospital, and especially to thank their Excellencies Marquis Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa and Mr. Sakai for their personal and continued interest and assistance in furthering the success of the plans for the new hospital, and their recent help in securing a suitable building site for the new institution.

The Bishop of Hankow was given authority to proceed with the building of the Church General Hospital, Wuchang, up to the amount of money actually in hand.

A Minute of appreciation on the retirement of the Reverend James Jackson, D.D., was adopted as follows:

The Board of Missions having learned through Bishop Roots that the Reverend James Jackson, D.D., has retired from the presidency of Boone University, Wuchang, desires to record its sincere appreciation of the devotion with which Dr. Jackson has discharged the duties of his important post since 1900.

During the seventeen years of Dr. Jackson's presidency, one advance step has succeeded another at Boone, until it is now ranked as one of the leading educational institutions in China. Such work as Dr. Jackson has done in training leaders for the nation and for the Church is of vital importance to the future of China. The Board is grateful that he has been permitted to see many of the results of his work, but it knows that his influence will live on for many years in the lives of those whom he has helped to fit for useful service.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Department,
281 Fourth Avenue, New York, stating quantity wanted

Devotional

- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.

Alaska

- 800 The Borderland of the Pole.

Brazil

- 525 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
202 Investments in China.
205 We Have It! (Saint Mary's Hall.)
210 For the Girls of China. (Report of Saint Mary's Hall.)
211 Our Plan for the Church General Hospital, Wuchang.
212 Plan and Cost of Church General Hospital, Wuchang.
247 Practical Ideals in Medical Missions. 5c.
271 A Year at Saint John's University, Shanghai.
272 Saint John's University, Shanghai.
M. 7 A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1000 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
301 What Shall the Future Be? (Saint Agnes's School, Kyoto.)
302 Five Reasons for Saint Paul's University, Tokyo.

Liberia

- 100 Our Foothold in Africa.

Mexico

- 550 The Land, the People and the Church.

Negroes

- 700 The Church and the Negro.

The Philippines

- 400 The Cross, the Flag and the Church.
J.M. 1 From Head-Axe to Scalpel.

The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

One Day's Income Plan

- 983 The One Day's Income Plan.

The Sunday-school

- 1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.
5 Two Experiments with the Lenten Offering.

Educational Department

Information: 5c.

- 3053 Mission Study Class: What Is It?
3054 Mission Study Meetings.
3055 Catalogue of Publications.
3058 Mission Study Methods.
3060 Mission Study Class: Place and Value.
3070 Meetings for Men.
3071 Missions House Lending Library.
3080 The Larger Patriotism: Suggestions.

Miscellaneous

- M. 8 Message of the President of the Board.
911 Statement to the Church from the Board.
912 Four Definitions.
913 Concerning "Specials."
914 The Board of Missions and Special Gifts.
920 War and Missions.
941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 Why and How of Missionary Budget.
969 The Church and the World.
978 At Home.
979 Abroad.
980 Everywhere.

The Woman's Auxiliary

- W.A. 3 A Pilgrimage of Prayer.
W.A. 4 Collects for Daily Use.
W.A. 6 Auxiliary Pages in The Spirit of Missions.
W.A. 8 The Power of the Weak.
W.A. 13 How Can I Help?
W.A. 14 Why Should I Be a Member?
W.A. 16 A Bit of History, 5c. each.
W.A. 20 Hand Book, 10c.; \$1.00 per doz.
W.A. 100 United Offering Resolution and Prayer Card.
W.A. 102 How Are We Giving Towards Our United Offering?
W.A. 103 The Little Blue Box.
W.A. 104 Workers Together.
W.A. 105 The Mighty Cent.
W.A. 107 The Churchwoman's Offering of Romance.
W.A. 113 Helps for United Offering Treasurers.
W.A. 115 What Mary Saw.

The Junior Department

- W.A. 200 The Junior Collect.
W.A. 201 The Junior Department: What It Is.
W.A. 203 Membership Card, 1c. each.
W.A. 205 Section II. How the J. D. Helps.
W.A. 206 The Junior Book, 10c.; \$1.00 per doz.
W.A. 207 The Junior Plans.
W.A. 210 How One Diocese Formulates the Junior Plan.
W.A. 212 The New Junior Plan.
W.A. 252 Someone's Opportunity.
W.A. 300 The Origin of the Little Helpers.
W.A. 301 The Little Helpers: Directions.
W.A. 302 Little Helpers' Prayers.
W.A. 303 Membership Cards, 1c. each.
W.A. 304 Letter to Leaders for 1916-1917.

How Our Church Came to Our Country

XXII. HOW OUR CHURCH CAME TO MISSISSIPPI

By the Reverend Nowell Logan, D.D.

I. Under the Spanish Flag and Later

THE Church came to Mississippi as early as 1792—when the greater part of what is now the state of Mississippi (all, in fact, which was not a howling wilderness) was included in the Natchez District of West Florida—when the Reverend Adam Cloud came from Virginia and settled on Saint Catherine's Creek in Adams County. For three years he ministered to the people, baptizing their children and burying their dead and preaching when opportunity offered. At the end of that time he was arrested by the Spanish authorities and sent to New Orleans in irons, to be tried for the offence of preaching, baptizing, and marrying people, contrary to the laws of the existing government.

After a long delay the governor, Baron de Carondelet, offered him the alternative of being sent to Spain for trial or of leaving forever the Spanish dominions. He very wisely chose the latter alternative, and spent the next twenty years of his life in South Carolina and Georgia. Mr. Cloud returned to Mississippi in 1816 and in 1820 organized the parish of Christ Church at Church Hill—that was the beginning of the Church in Mississippi.

In 1822 the Reverend James Pilmore organized the parish of Trinity, Natchez, and began the erection of a substantial church, which was completed in 1823. It was a long oblong building with an immense dome on top, which being covered with tin glittered in the sunlight and furnished a

landmark at a great distance, giving the building the sobriquet of "the round-top church". About the same time the Reverend James Angel Fox entered upon his long and useful ministry of more than seventy years. "Parson Fox" was more than six feet tall, of heroic build, and of indomitable courage. He left a most interesting diary, now unfortunately lost, in which he notes the building of the church at Church Hill by Mr. Cloud and puts the date at 1818. This, he says, "was the first building and the beginning of the establishment of the P. E. Church in Mississippi." Some extracts taken by the writer from this diary, give a curious picture of life in southern Mississippi in those early days.



THE REVEREND JAMES PILMORE



"PARSON FOX"

Describing a journey on horseback from Columbia, Marion County, to the Gulf Coast, Mr. Fox says:

"This country in many places, especially on Pearl River where there are cane-brakes, is infested with bears and other wild animals, among which the tiger (wild-cat?) is frequent. A man who plants corn on Pearl River told me that within the last three years he had killed forty-two bears, and another informed me that a few days ago, two of his neighbors were pursued by a herd of tigers. They counted fourteen; of these they killed one and wounded others. The herd thus retreated." In one place on Pearl River he spent the night with "three men and their wives, a young lady and myself, and six children of various ages from four to fourteen in a room; the only room in the house; little more than twelve feet square." He, being the guest, was given a bed, and there were three other beds. He does not say how they managed, but "left for Pearlington after breakfast, reflecting how much we suffer from over refinement and how few

things are necessary to supply the real wants of life! We had coffee without cream or sugar; not even a tallow candle, its place supplied by a lightwood torch; yet even in this house I observed superfluities. Two of the beds were surrounded with curtains of cotton net work, curiously wrought!"

He found the people very fond of dancing, of which Parson Fox did not much approve. "Having arranged to preach at Pearlington," he says, "one person remarked that as they were all assembled it would be very convenient to have a little dance, after the sermon was over!" He at last reached General Ioor's plantation at Bay Saint Louis and went with him to the village of Chikapolu on the northwest side of the bay, afterwards called Shieldsboro and now known as Bay Saint Louis. This untiring pioneer built Saint Paul's, Woodville, which yet stands, a monument to the honesty of the builders of one hundred years ago, and organized Saint John's, now Saint James's, Port Gibson; and then these four feeble parishes, the largest numbering thirty-five communicants, proceeded to organize the diocese of Mississippi, and to elect delegates to the General Convention!

II. *The Formation of the Diocese*

The first convention of the diocese, which met in Natchez, May 17, 1826, comprised four clergymen and twelve laymen—among them names prominent in the annals of the state and the nation. The clergymen and their parishes were Albert A. Muller of Natchez, James Pilmore of Church Hill, James A. Fox of Woodville and John W. Cloud of Port Gibson. The Reverend Adam Cloud—suffering, says Mr. Fox in his diary, from a partial loss of voice and other infirmities—though still residing in Jefferson County was not present.



TRINITY CHURCH, NATCHEZ

The brief space allotted to this article will not suffer us to follow very closely the growth of this vine planted in a faith so sublime and a spirit so heroic.

And so we pass on to discover that in 1835, having been duly authorized by the General Convention, delegates from the dioceses of Alabama and Mississippi, "and the clergy of the Church in Louisiana" met in New Orleans to elect a bishop for a proposed Southwestern Diocese. The Reverend Francis L. Hawks, D.D., was chosen, but declined his election; and the project was abandoned.

Though we read of a visitation by Bishop Kemper about this time, the Right Reverend Leonidas Polk was the first who exercised episcopal jurisdiction in Mississippi, from 1838 until 1841, when Bishop Polk having been made bishop of Louisiana, the Right Reverend James H. Otey of Tennessee was by the convention of that year chosen provisional bishop.

The convention continued to meet, year after year and the diocese to grow steadily if slowly, in the number of parishes and communicants. In his annual address of 1844, Bishop Otey strongly urged the necessity of a diocesan for Mississippi and the convention, then numbering sixteen parishes and missions proceeded to the election of a bishop. The Reverend David C. Page of Natchez was first chosen by the clergy and afterwards the Reverend Nicholas H. Cobb of Ohio, but

both of these nominations failed of confirmation by the laity.

Dr. Hawks, then rector of Holly Springs, Mississippi, was finally elected; but the General Convention failed, owing to some technicality, to confirm the election of Dr. Hawks and Bishop Otey remained in charge of the diocese.

III. *The First Bishop of Mississippi*

The twenty-third annual convention met in Natchez, May 17, 1849. Bishop Otey having again resigned as provisional bishop by reason of age and accumulated labor, the Rev. William Mercer Green, D.D., of North Carolina was unanimously elected the first bishop of Mississippi. He was consecrated on Saint Matthais's day, 1850, Bishop Otey being the consecrator assisted by Bishops Polk, Cobb and Freeman. The journal of the first convention over which Bishop Green presided shows a list of twenty clergymen and twenty-seven parishes.

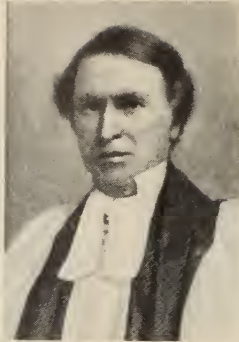
During the period of the war between the States, the diocese of Mississippi united with the other Southern dioceses in a convention which formed that branch of the Holy Catholic Church known for four brief years as "The Protestant Episcopal Church in the Confederate States of America."



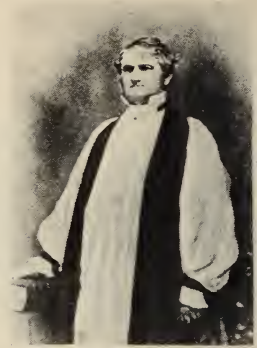
SAINT ALBAN'S, BOVINA



BISHOP KEMPER



BISHOP OTEY



BISHOP POLK

Upon the return of the states to the Union, Mississippi, with the other dioceses of the Confederate States, resumed her connection with the General Convention of the Church in these United States.

During Bishop Green's administration the Church continued to advance, though hindered by events of unusual character and far-reaching consequence. The bishop, never a strong man physically, had to contend with difficulties in the discharge of his duties now hardly credible, and which made the annual visitation of his diocese a serious task for one, who, when he entered upon it, had already passed the meridian of life.

Mississippi has been always an agricultural country, with no large centers of population, and the "parishes" which the good old bishop visited were often merely chapels, erected by the wealthy planters, or by two or three together, and maintained at their own cost for their families and neighbors—and servants. For these last were not neglected in the "daily ministrations". No Southern gentleman ever called his negroes *slaves*. They were his *people*, in a sense members of his family, and so regarded; a fact, not well enough understood, which accounts for their faithfulness and loyalty in the times which tried men's souls.

In due time the upper part of the state, which when our story begins

was part of South Carolina and Georgia, was settled, and churches were built in the prairie land of the North East, and in the Yazoo-Mississippi Delta. The travel during the early part of Bishop Green's episcopate was all by steamboat or stage or private conveyance. There was only one railroad in the state, from Woodville to the Mississippi River, about thirty miles long, built of flat iron rails upon cedar crossties, strangely enough the oldest railroad in the United States, with, possibly, two exceptions.

And so the dear old bishop did a work of which no human record can be made.

At length in the thirty-sixth year of his episcopate he asked that an assistant be given him and in the fifty-fifth annual Council an effort was made to give the aged bishop the needed assistance. Again, however, three futile attempts were made, for, somehow, Mississippi has always had a hard time in electing her bishops. Bishop Adams, now the venerable diocesan of Easton, and Dr. Drysdale of New Orleans were in turn elected by the clergy and declined by the laity; and Bishop Wingfield of Northern California, finally chosen by both orders, proved unwilling to give up his important work. A special council meeting in the fall of the same year,



BISHOP GREEN



BISHOP THOMPSON



BISHOP BRATTON

however, unanimously elected the Reverend Hugh Miller Thompson, S.T.D., who became assistant bishop, as the office was then designated.

On May 8th, 1884, Bishop Green transferred the administration of the diocese to his coadjutor and retired to Sewanee, where as chancellor of the University of the South, of which he was one of the founders, he continued to reside, making brief annual visitations to his diocese until called to his reward, February 13th, 1887. In a beautiful memorial sermon delivered before the council of 1887, Bishop Adams says:

Our bishop was meek and lowly in his own eyes, making much, and sometimes too much, of them that feared the Lord. "In honor," says the Holy Apostle, "preferring one another" but he ran beyond the Apostolic canon and in everything preferred others to himself. Let us look for a moment at the period of his episcopate.

He was consecrated February, 1850. Thence followed eleven years which we may call Day—in which a man ought to work.

Then came the war; four years.

Following these, ten years during which the whole state lay prostrate and bleeding at every pore. When these ten years were ended and the night, the long night, was fairly over, our bishop was now in the seventy-eighth year of his age. He was never a strong man and seventy-eight years are a heavy load to bear.

But to his honor, be it remembered ever, that even at this age, he held the diocese together during a crisis that threatened the very life of many of our Southern churches; and, who does not know that there are conditions, when, merely to maintain life and organization, a force is needed, that, under favorable auspices would manifest itself in a decided and rapid onward movement.

It is interesting to note that during the war, his aged and venerable form was familiar to both armies; that he was enabled to do, what perhaps no other man in the state could have done. He visited both within and without the lines of the contending armies. He held up his Episcopal banneret; and he held it full high, advanced, and the Stars and Stripes and the Stars and Bars willingly made way for it. Again and again, he passed through the lines of the besieging and the besieged upon a mission against which there is no law.

It was perhaps his highest earthly ambition, if one can so call it, to labor on until the last moment. He desired no repose here! But he found that his spirit was beyond his strength and the decays of time laid hold upon all that belonged to them and as he was now trenching upon ninety years and his eyes caught the twilight dawn of his century's last decade, his Lord called him aside from the multitude for a little while for rest in his mountain home. The little while soon passed. He came, for whom our bishop tarried; and he left us; and so ends the record of a long life that grew brighter and brighter on to the perfect day.



SAINT COLUMB'S, BATTLE HILL

IV. *Thirty-five Years of Growth*

Bishop Thompson, born in Londonderry, Ireland, was brought by his parents to America in infancy. He was educated at Nashotah, where, for ten years, he held the chair of ecclesiastical history, at the same time serving parishes in Wisconsin and Illinois. As editor of the *American Churchman*, and afterwards of the *Church Journal*, his name became known throughout the Church to which also he did service which can never be overestimated, as the author of *First Principles*, *The World and the Logos*, and other like writings.

Bishop Thompson's administration was marked with progress in all Church work despite the burdens of financial trouble and a latent malady which brought to a close his most useful life. He died in the twentieth year of his episcopate and the fortieth of his service in the ministry of the Church. November 18th, 1902, Bishop Thompson entered into rest and was buried in Saint Columb's Chapel, on Battle Hill. This chapel, he had built as a memorial to his much loved predecessor, very near the episcopal residence which had during his administration taken the place of the house once occupied by Bishop Green and destroyed by the Federal forces in the war between the states.

In January, 1903, a special council met and elected the Reverend Arthur

S. Lloyd, D.D., to be bishop of the diocese. Dr. Lloyd, general secretary to the Board of Missions, unwilling at that time to leave his important post, declined. The Reverend Theodore DuBose Bratton, D.D., of South Carolina was unanimously elected, and, by the grace of God, accepted.

Bishop Bratton was consecrated on the feast of Saint Michael and All Angels, 1903, and entered heart and soul upon that active administration of the diocese which marked his accession to the episcopate. Fourteen years have now passed and for those who love statistics the result may be read in part, in the place where such things are found. But only in part; for figures may only indicate the awakened spiritual life which is behind them, and the renewed vigor which has been by God's grace and the wonderful personality of our devoted bishop, infused into every department of the Church's work.

The diocese of Mississippi has always taken a large interest in education but strangely enough, only two of her institutions of learning, All Saints' College and the industrial school for negroes, both at Vicksburg, survive. In 1844 the Reverend Dr. Hawks founded Saint Thomas Hall at Holly Springs "under the auspices of the Episcopal Church." It achieved a high reputation, but during the war between the states the buildings were almost destroyed and the work was abandoned. It was afterwards reopened by the Reverend Peter G. Sears, but on his removal to Texas the work was finally relinquished.

We read in the old annals of the diocese of an academy at Pinckneyville, of a school for girls near Woodville, conducted by "Parson Fox" and his good wife; of Saint Andrew's College, Jackson; of the Bishop Green Training School at Dry Grove, which in its day gave more than one mission-

ary to the Church; of the Pass Christian institute on the Gulf Coast, and others, which for one reason or another have passed away.

But the Church in Mississippi has never confined her interest in enterprises for educational and social welfare to the limits of her own communion. The industrial college in Columbus owes its inception to a Church woman and its very existence to the zeal, against stubborn opposition, of one of the present vestrymen of Saint James's, Port Gibson. The first care of Bishop Bratton in coming to the diocese was for education, and All Saints' College, the pride and pet of the diocese, will remain a monument to his courage and untiring energy when things of seemingly greater moment shall have been "clean put out of sight forever."

Nor has Mississippi been neglectful of her duty to the so-called colored people who form so large a part of her population.

In one of Bishop Green's early journals we read of a visit at Christmas time to one of the plantation neighborhoods below Vicksburg:

On Sunday I had the usual services of the day. The room was filled chiefly with the slaves of the estate, and I was glad to see that their owners had not been unmindful of the responsibility incurred on their account. In the evening the same congregation was before me, and in fulfillment of my promise of the morning I addressed them on the subject of confirmation. At the close of the service I laid hands on six of them, some of whom had been baptized by me in the morning. The next day, Monday, I baptized twenty-three colored children; and I was pleased to see the two individuals, to whose hands these immortals had been providentially committed, nobly standing forth as their Godfather and Godmother on this occasion.

And so, following this early precedent, the diocese still cares for these people, though no longer in the same slave sense responsible for them.



VICKSBURG INDUSTRIAL SCHOOL
Model house made by one of the pupils

An industrial school attached to the pioneer negro mission of Saint Mary's, Vicksburg, is doing good work under the care of our faithful and most worthy colored archdeacon, the Reverend Temple Middleton, who has supervision also of the missions for the colored people in Vicksburg, Natchez, Jackson, Mound Bayou, Gulfport, and Greenville.

This most important work has been greatly helped by the liberal contributions of our brethren in the more prosperous Northern dioceses; whom may God reward!

Mississippi has ever taken a deep interest in the missionary work at



VICKSBURG INDUSTRIAL SCHOOL
Bookcase made at the school

home and abroad. Though, as Bishop Thompson was fond of claiming, "it was never a missionary district, but sprang full fledged into a diocese at its birth" it has nevertheless always been missionary field; never boasting more than eight or ten self-supporting parishes, and acknowledging with profoundest appreciation the aid so generously extended her through the General Board of Missions. That she has done no more than she has done for the great cause, so dear to the heart of the Church of our Faith is the result, not of disinclination, but purely for want of ability.

We are an agricultural people, and have found the boll weevil, and its

like, as deadly a foe, almost, as the submarine.

And so—"Who will may read the story of Sordello!"

That the future of the diocese is full of promise is due, under God's providence, to the zeal and untiring energy of our much-loved bishop, who has so won the confidence of clergy and laity that they have worked together in such accord as to have accomplished many things once thought to be impossible: and will accomplish more.

God send that he be with us for many years to come!

CLASS WORK ON "HOW OUR CHURCH CAME TO MISSISSIPPI"

PREPARATION FOR THE LESSON

FOR the historical setting consult any American history. Many volumes on Mississippi can be found in any library. If you have time, glance over William M. Polk's *Leonidas Polk, Bishop and General*. (Longmans, Green and Co.) Also your public library should furnish interesting details of Bishops Green, Thompson and others.

THE FIRST FIVE MINUTES

Bring out any historical facts which you consider interesting and emphasize the importance of Mississippi from an industrial and economic standpoint.

TEACHING THE LESSON

I. Under the Spanish Flag and Later

1. Which one of our clergy first went to Mississippi?
2. With what result?
3. Tell some facts of "Parson Fox" and his work.

II. The Formation of the Diocese

1. How many delegates composed the first diocesan convention?
2. What of Bishop Polk?
3. How did Bishop Otey help and sustain the Church in Mississippi?

III. The First Bishop of Mississippi

1. Who was the first bishop of Mississippi?
2. How long a period did his episcopacy cover?
3. Mention some of the points which characterized Bishop Green as brought out by Bishop Adams.

IV. Thirty-five Years of Growth

1. Tell what you can of Bishop Hugh Miller Thompson.
2. Who is the present bishop of Mississippi?
3. What has the Church in Mississippi done to help the Negro?
4. Why is the future full of promise, and how can the individual Christian help to make those good prophecies come true in his diocese?

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to June 1st, 1917

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to June 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to June 1st, 1917
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,445	\$29,039.22	Alabama	\$8,604	\$2,844.42
Maine	4,692	1,503.03	Atlanta	5,614	2,677.59
Massachusetts	83,717	54,824.86	East Carolina	4,158	6,331.17
New Hampshire	6,411	3,437.63	Florida	4,948	3,030.54
Rhode Island	23,398	15,661.65	Georgia	4,607	2,896.53
Vermont	5,400	3,466.63	Kentucky	8,146	4,501.85
W. Massachusetts	15,285	10,263.22	Lexington	2,597	1,563.39
	\$196,248	\$118,196.24	Louisiana	8,494	3,423.47
			Mississippi	5,513	2,822.14
PROVINCE II.			North Carolina	7,192	4,926.31
Albany	\$28,115	\$12,724.70	South Carolina	9,195	7,140.69
Central New York	25,535	11,625.01	Tennessee	8,873	3,653.82
Long Island	63,474	22,282.39	Asheville	2,461	1,044.81
Newark	45,356	35,045.00	Southern Florida	2,400	1,834.78
New Jersey	32,589	17,409.48		\$82,802	\$48,691.51
New York	279,468	161,974.19			
W. New York	29,796	11,920.97			
Porto Rico	144	233.97			
	\$504,477	\$273,215.71	PROVINCE V.		
PROVINCE III.			Chicago	\$47,943	\$18,518.34
Bethlehem	\$21,642	\$14,130.43	Fond du Lac	3,873	2,292.57
Delaware	5,182	4,299.99	Indianapolis	4,765	2,260.62
Easton	3,097	1,571.49	Marquette	2,555	1,150.19
Erie	7,071	2,896.80	Michigan	17,898	11,745.62
Harrisburg	11,407	4,118.37	Michigan City	2,571	1,316.36
Maryland	34,454	16,409.79	Milwaukee	10,957	2,233.15
Pennsylvania	143,704	101,212.72	Ohio	24,617	13,485.92
Pittsburgh	26,119	14,537.19	Quincy	2,990	1,663.46
Southern Virginia	20,422	12,194.98	Southern Ohio	16,345	9,029.24
Virginia	15,618	15,516.72	Springfield	3,890	1,113.06
Washington	25,523	15,189.57	W. Michigan	6,845	3,167.08
W. Virginia	6,900	5,121.19			
	\$321,139	\$207,199.24		\$145,249	\$67,975.61

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to June 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to June 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,560	\$4,138.65	California	\$13,113	\$2,848.05
Duluth	3,525	1,781.11	Los Angeles	15,416	5,972.14
Iowa	8,375	2,356.86	Olympia	5,434	1,659.66
Minnesota	16,450	6,124.69	Oregon	4,052	481.00
Montana	5,035	2,684.70	Sacramento	2,487	976.98
Nebraska	4,127	1,440.01	Alaska	926	611.84
North Dakota	2,166	1,223.58	Arizona	1,305	815.94
South Dakota	3,358	2,365.75	Eastern Oregon	692	248.98
Western Colorado	635	417.88	Honolulu	1,857	2,787.24
Western Nebraska	1,496	792.96	Idaho	2,226	1,403.92
Wyoming	2,425	736.99	Nevada	755	565.23
	\$57,152	\$24,063.18	San Joaquin	1,367	983.73
			Spokane	2,571	1,003.83
			Philippines	445	.....
			Utah	1,008	118.00
				\$53,654	\$20,476.54
PROVINCE VII.			Anking		
Arkansas	\$3,386	\$1,725.50	Brazil	\$223	\$7.50
Dallas	3,521	1,519.55	Canal Zone	179	102.25
Kansas	4,596	1,439.44	Cuba	746	38.99
Missouri	14,168	7,409.76	Hankow .....	.....	.....
Texas	7,794	5,432.02	Kyoto .....	.....	.....
West Missouri	5,897	2,313.52	Liberia	374	395.00
West Texas	2,410	1,529.25	Mexico	374	.....
Eastern Oklahoma ..	1,277	1,169.45	Shanghai .....	.....	6.00
New Mexico	1,122	1,015.40	Tokyo .....	.....	216.00
North Texas	791	905.46	European Churches ..	1,490	534.16
Oklahoma	1,106	665.60	Foreign Miscellaneous.	.....	16.70
Salina	844	557.45		\$3,386	1,316.60
	\$46,912	\$25,682.40	Miscellaneous .....	.....	4,104.51
			Total	\$1,411,119	\$790,921.54

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO JUNE 1, 1917	TO JUNE 1, 1916	INCREASE	DECREASE
1. From congregations	\$490,275.14	\$485,119.84	\$5,155.30	
2. From individuals	60,997.00	65,057.92		\$4,060.92
3. From Sunday-schools	156,991.61	143,489.69	13,501.92	
4. From Woman's Auxiliary	82,657.79	88,352.65		5,694.86
5. From interest	82,004.93	115,364.37		33,359.44
6. Miscellaneous items	7,452.92	5,791.40	1,661.52	
Total	\$880,379.39	\$903,175.87	.....	\$22,796.48
7. Woman's Auxiliary United Offering.....	64,000.00	54,000.00	10,000.00	.....
Total	\$944,379.39	\$957,175.87	.....	*\$12,796.48

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,787,366.17
Total receipts to date applicable on appropriations.....	\$944,379.39
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
	1,025,888.30
Amount needed before October 31, 1917.....	\$761,477.87

*Easter Day came fifteen days earlier this year than last year. Therefore there has been that much longer time this year in which to receive the Sunday-school Lenten Offering. Making adjustment for this difference in time, the apparent decrease of \$12,796.48 to June 1, reported above, becomes a decrease of \$32,310.48. In September, 1915, we received \$25,189.93. Of course, there is no September as a first month in this year's report. Allowing for this, therefore, it reduces the shortage to \$7,120.55. Again in November and April of last year's business was received \$31,184.46, being the accumulated income from the Mary R. King Estate, and which will not come again. We may say, therefore, that the receipts from other sources show an increase of \$24,063.91. Last month the increase shown was \$15,016.19.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

AFTER TWELVE YEARS IN AFRICA

By Margaretta S. Ridgely

I. At Cape Mount

IT was in November, 1904, that I made my first trip to Cape Mount. At that time Mr. Matthews was returning from furlough, taking his bride with him, and my sister and a friend went with me to see me settled in my new home. We sailed from England in the *Akabo*, one of the fast steamers of the Elder Dempster Co., and being so large a party the company allowed the vessel to make a special stop to land us at Cape Mount. We arrived, therefore, twelve days after leaving England, which was a contrast to my last journey thither, when I left England on our Thanksgiving day and arrived on the afternoon of Christmas.

Cape Mount is in the northern part of Liberia, very near the Manoh River which is the boundary between that country and the British colony of Sierra Leone. The *Akabo* stopped at Freetown, the chief city of this colony, and it was very interesting to see the small rowboats come out to the steamer and to hear the strange language of the rowers. If the boat stays long enough there, or at Teneriffe on the Canary Islands, the traveller should always go on shore to see these towns. The missionary traveller will be especially interested at Freetown in the Annie Walsh School where some of our girls are being trained, and where there is a staff of English teachers with native assistants. At Freetown there are two or three hospitals also, in one of which

one of our girls is now in training as a nurse.

As we approached our destination, on December 22, 1904, we could see the dim outline of our mountains, and when the steamer let down its anchor the view was even more lovely. There was the mountain with the little town of Robertsport at its foot, its Liberian houses of wood or corrugated iron and its adjacent native towns with their houses of mud nestling amongst the palms and mangoes. It took some time for the surf boats to come out from the town, as they had to get through the sand bar on their way. After boarding one of these with our large number of trunks, cases, etc., we made our first trip through the bar, which was then very quiet, and were rowed close to shore. The Saint John's Mission boys were there to meet Mr. Matthews, and we all went up together to see Miss Mahoney, who was far from well but had been busy up to the last moment getting ready for us.

We arrived in the dry season, which to my mind is the pleasanter and more healthful one. It lasts from November to May, and the rainy season during the other half of the year. We often see the sun during the wet season, but there are very few days or nights that we do not have some rain, and it is particularly heavy in June, July and August. It varies a little, however, as sometimes the heavy rain does not begin until July, and lasts into September. When I first went out I took many white dresses, but I



NATIVE HUT AT GRASSFIELD WHERE SERVICES ARE HELD

find that dark gingham or linens are better for every-day use for teachers, and white for Sundays, and light wool dresses for the rains, when it is so damp. I have never seen the thermometer below seventy degrees, but the dampness makes one feel as if it were lower. We usually have a breeze in the dry season, so the heat is not felt as much as one would suppose, unless one has to be out in the sun. It is better to avoid this between ten and three o'clock. If obliged to go out at that time a helmet should be worn to protect the back of the neck. An automobile rubber coat of very light weight is most useful in wet weather, as the rain is so heavy that a rubber coat buttoned in front is not sufficient protection. The automobile coat slips over the head and has only one button at the neck. Our bedding and other clothes are all taken with us, as gingham, shoes, etc., in Liberia, are very expensive and not very good. When going to Africa it is well, also, to be provided with tinned foods, besides flour, as it often takes some time to get accustomed to much of the native food, such as cassava, fofou, dow-boy, palaver sauce, etc. It is advisable to learn to like the native "chop", however, as when not well one often wants a change of food, and then the native kind is a great help. I remember once after fever taking a dislike

to bread and a great fancy to fofou, which helped me very much to get back my strength. There are five general stores in Robertsport, where rice, gin, tobacco, etc., are sold. Three of these are German firms, and two Liberian.

It is thirteen years since that first arrival at Cape Mount, and now there are two main buildings on the grounds of the House of Bethany Mission. One is a portable house, taken out by Miss Mahoney, in which some of our teachers live, and where sick people have been staying lately while the hospital is being built. The other building is where we live, with our native girls overhead and the big schoolroom adjoining. There are several small out-buildings also, such as our kitchen, the shed for the girls' cooking, etc. Saint Timothy's Hospital is being built by Miss Conway on the adjoining ground.

Our day-school is held in the big schoolroom each morning from nine to half-past twelve. During the first half-hour the girls are taught singing, which is followed by a short service, consisting of the Creed, school prayer, war prayer, etc.; then comes the catechism on Mondays, a parable on Tuesdays and a course in the Bible the last three mornings of school. This sacred study lasts until ten, and then there is the regular school work, reading, writing and arithmetic. When I am there I teach the first and second classes and last year in these two classes had twenty-two pupils. Miss Seaman is teaching these in my absence. A Liberian woman, who was in the girls' school which was formerly at the Saint John's station, teaches some things to these classes, and one of our native girls, who was partly trained for teaching at the Annie Walsh School, teaches the intermediate department, and another of our girls the primary scholars. There are now between seventy and eighty in the day school.

The native girls who live with us have a regular routine of work dur-

ing the week. Monday afternoons they wash, Tuesday iron, Wednesday mend, Thursday in good weather go to the beach, some two miles off, or for some other walk, Friday have sewing school, and Saturday do all kinds of work, such as cleaning up, etc., for Sunday. Then in the early morning some of them work in the garden while the others do their housework. They all learn to sew, making their own clothes, and some of them embroider.

Sunday is a very busy day. Before nine we start out on our mile-long walk over the path to Saint John's station for the nine o'clock service in the Irving Memorial Church. There our girls occupy one side of the nave and the boys of Saint John's the other. There has been no resident clergyman since Mr. Matthews left, nearly four years ago, but the young native who carries on the boys' school keeps up the services regularly, and a vested choir of men and boys leads the singing, which is, as are the responses, very hearty. The large organ in the church was obtained through the efforts of the boys and girls, who met the chief part of the cost, the boys by fishing, the girls by housework. When possible for him to do so, our late bishop would visit us to administer the Sacraments, but, owing to the *John Payne*—the mission launch—being unseaworthy and under repair, for some time before his death he was unable to come, and for eighteen months we have had no celebration of the Holy Communion. Nearly all our girls have been confirmed, and four were awaiting the bishop's visit, when his sudden death came just at the time we were looking for him. The most encouraging thing to me about the school is that it has so good a reputation for its moral standards, which seems to have been maintained also by the three girls who have married from it. But we greatly need a clergyman at Cape Mount.



THE FIRST DAY-SCHOOL AT THE HOUSE OF BETHANY, 1905

To return to our Sundays—after morning service, we go home, and at two o'clock have Sunday-school. About half past four there is service for the natives, at Grassfield. This service the boys and girls of both schools attend, leading the singing. There is some little intercourse between the boys and girls, on Sunday evenings between seven and eight, when some of the boys come in to see their friends, a teacher always being present; and when there is service in our school room or a missionary meeting is held there, they will attend.

Miss Seaman writes: "For two or three years past we have had a Missionary Sunday once a month. The result was that we sent fifteen dollars each year to Hankow, and last year more than that was sent; but this year we are sending only the fifteen dollars, holding the balance to form a fund for more aggressive work which we hope to have here in the near future. If the Church would take Mr. King's suggestion and thoroughly man and equip our weak mission and begin an aggressive work in Africa, no one can tell what untold good might be done! Why can we not aim for a Uganda on the West as well as on the East!"

OUR PILGRIMAGE THROUGH APRIL

A LETTER from Mobile which appeared in the *Southern Churchman* of May 26th was full of interest to us. The writer begins by saying: "If other dioceses are as much puzzled as we were to know how to keep the Pilgrimage of Prayer, it may be useful to them to hear the results of our attempts to blaze out a way to carry it on." The writer then goes on to say: "I have put the matter under two heads, (1) What we did; and (2) what we did not do but now think it well to do."

This experience is one of the results we hoped for in sending out our call to a Year of Prayer in the way in which we did. Instead of giving a stereotyped form to be followed everywhere, we furnished the general idea and suggestions, leaving it to each individual branch to work them out in the way most appealing to themselves. We feel sure that to the devout and intelligent member of the Auxiliary this responsibility has added weight and value to the whole plan.

Had the women in Mobile been told just what there was expected of them, they would have missed something which they gained from their study of the situation. In brief, what they did was:

(a) Gave notice in church for a month beforehand. Held preliminary meeting, assigning details to Auxiliary officers who secured from fit persons papers on the subjects of the Pilgrimage petitions. (b) Secured prayers from the Church Missions House and collected others from manuals of devotion. (c) Asked help from all outside our Communion, interested to take part. (d) Gave the women a charge concerning their work. (e) Went to a different church each day, often taking a helpful paper to a second place.

What they did not do, but now think it well to do: (a) Find a good definition for the aim of the Pilgrimage. (b) Remember all neighboring congregations however small, especially if

colored people and very poor. (c) Use Bishop Rhinelander's charge to his diocese. (d) Use new hymns as well as old familiar ones to express in fresh form the aspirations of the day. (e) An after meeting to gather up and conserve results—as monthly inter-parochial Auxiliary meetings to preserve the spirit of unity prayed for.

Ten dioceses of the fourteen in the wide-reaching Province of Sewanee kept their weeks of Pilgrimage during April, with experiences all more or less like those in Alabama.

Holy Week was felt to be a specially beautiful and appropriate season for the dioceses of Atlanta and Georgia. All branches but one in Georgia reported keeping the week, and several who kept it wish that they might go on Pilgrimage still another year. In Atlanta the bishop, who had promised his help to his people, had been taken from them, but who would doubt that his intercessions were joined with theirs?

To Florida and Southern Florida fell Easter week, and Bishop Mann commended the observance in the diocesan paper, recommending that five minutes in the midst of a daily service be used in silent prayer. A longtime officer in Michigan, spending the winter in Southern Florida where she conducted a study class, "kept talking about the Pilgrimage," using the litany for missions in the class. On the Wednesday of the praying week, a federation of missions was meeting at this place, and the visiting Auxiliary officer told the one hundred and fifty women present of the Pilgrimage, asking them to join in prayer for its chief objects. They were much impressed, and our correspondent writes, "I was glad it happened as it did"—another of those more than *happenings* which have occurred so frequently during this praying year.

The annual meeting of the Mississippi Branch came in the course of their week of prayer. An advance notice was sent out to be posted in a conspicuous place, and this notice held the words, "The Pilgrimage began in Maine and New Hampshire; it is sweeping southward and westward; very soon will come our own turn to hold its torch aloft, and the flame must not falter." "There never was a time when earnest prayer was more needed," some one wrote in advance, and, afterwards, "The most notable thing in my own mind is that, whereas beforehand I had the feeling that I had not made strong or sufficient efforts to arouse interest in it, I realize now that it has been in some ways an epoch in our Church life"; while the full and most interesting report from Mississippi closed with the words, "We feel that something fine and precious has come to us, drawing us closer to each other, to the world and to God, and we are going to meet from time to time hereafter, and pray together."

The Louisiana annual came also during their week, and the president wrote, "I trust the influence may be felt in all our discussions and legislation." At the close of their meeting, she was able to say: "Never before in our history have we had an annual meeting pervaded throughout by so beautiful a spirit. We had the disagreeable task of putting through a new constitution, and even this was done in a most Christian way. And so I feel and know that our week meant much to us, and I trust that other dioceses may see the result as we did."

The secretary of the Tennessee Branch wrote: "I am expecting great things as the outcome of this chain of prayer. Oh, that it would bring about a quieting of the unrest seething through the world!" And afterwards word came from a parish officer: "The services held in our churches during the week were inspiring. I am sure

our work will be greatly influenced, the interest shown was so encouraging and gratifying. It is the finest thing we have ever done—this Pilgrimage of Prayer."

From Louisville we hear:

We tried to make the opportunity as widespread as possible, not only in this, our central city, but through correspondence, and the result was very gratifying, the interior parishes heartily uniting with us in spirit and service. Of course our ideals are rarely quite attained; and the week, which we hoped would be devoted solely to this aim, so rich in possibilities, found itself devoted to counterclaims and interests, and adverse weather prevailing. Nevertheless, each and every service was duly observed, and with attendance sufficiently diversified to bring together a different congregation each time, thus reaching a larger number. The sum of the attendance at the various Celebrations was two hundred and eighteen, and at the Quiet Hours, six hundred and sixty-six—this report from Louisville alone.

The parishes of that city had a daily service in turn, a different clergyman giving a meditation each day, the bishop of the diocese taking the closing talk, while the united Junior branches and the employed women and girls had each an evening Quiet Hour.

A member of an old ladies' home was asked what she was doing towards the Pilgrimage of Prayer. Her answer was: "Praying for it."

In a parish where they were without the guidance of a priest, the women made a program which they carried out themselves, taking the seven subjects for intercession in the Pilgrimage leaflet, praying for each in turn, and conducting their own meditations, with leaders from the Auxiliary, the "Friends", the Sunday-school, the Girls' Friendly Society and the Juniors, and closing with the litany used in New Hampshire and printed in the January number of THE SPIRIT OF MISSIONS (page 60). There were freewill offerings for Saint Agnes's School, Kyoto, at these services.

We felt a great responsibility for the conduct of such a holy service, but the general plan of the seven days of prayer and the special big and wonderful subjects we were to pray for were so clearly set forth for us, that our committee had little trouble in arranging the program. It was a wonderful week, and the services were well attended. Those who led wore the choir cassock and cap and kneeled at the litany desk facing the altar, at the chancel steps. I have heard several women say that they were greatly impressed, and one or two whose attitude towards missions was formerly indifferent have been won to the cause through the Pilgrimage of Prayer.

The bishop of Lexington grouped the parishes and missions of the diocese under the leadership of certain of the clergy and of the Auxiliary officers. These planned for the observance of the Pilgrimage in their several groups. At one centre an automobile committee arranged to take people to near-by parishes; from another a night study class went out to a neighboring place.

It was from Lexington diocese that a daughter of our former presiding bishop—of Kentucky—a woman now past her ninetieth year wrote us:

I look forward to our week of prayer as binding us to the feet of God in a golden chain of faith and love. I may not be here, for I am very feeble, but if not, I shall be with you, I doubt not, in spirit in the Lord, where prayer is changed to praise.

A PRAYER

Set forth by the Bishop of Lexington

O GOD, Who by Thy Son Jesus Christ hast said that except we be converted, and become as little children, we shall not enter into the kingdom of heaven, turn Thou us, we pray Thee, from every evil way, and restore us whenever we wander from the paths of righteousness.

We confess with shame that we have not fulfilled the vows and prom-

ises of our baptism, and that we have neglected the manifold gifts of grace which we received at Thy hand in confirmation. Our communions are lifeless, and our spirits dull and heavy in every religious exercise.

We know, O Lord, that is our own infirmity. Awake and quicken us, we beseech Thee. May our repentance be sincere and deep, and its fruits meet and lasting. And do Thou pardon us, for Thy dear Son's sake.

May Thy Holy Spirit give us a heart to search and to understand Thy Word; and may we 'onestly conform our conduct to its precepts. In our prayers do Thou make Thyself known to us; and may we never fail to approach unto the throne of grace, however busy we may be, or however spiritually lifeless we may feel.

We pray for the Ministers of Thy Word and Sacraments; for the Bishop of this Diocese and the Rector of our Parish; for our Missionaries at home and abroad; for all the organizations and institutions of this Diocese and of Thy whole Church. "Wilt Thou not revive us again; that Thy people may rejoice in Thee?" O God, especially do we beseech Thee to make us more faithful and efficient members of Thy mystical body.

All this we ask for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

In July

July 1-7, Duluth, North Dakota and Montana.

July 8-14, Wyoming and So. Dak.

July 15-21, Nebraska and Western Nebraska.

July 22-28, Colorado and Western Colorado.

July 29-Aug. 4, Salina and Kansas.

Let us pray for these dioceses and missionary districts during their weeks of prayer.

GLIMPSES OF HAITI

IN THE CITY

By *Marianne Jones*

THE city of Port-au-Prince looks like an old-fashioned French town, about the size of Camden, New Jersey. Since the great fire in which we lost our church building, the old wooden houses are being replaced by concrete and brick houses. Unhappily everybody builds his house just as he likes, so the whole city looks like a *pêle mêle* affair. But its weird look has its beauty, for here and there is a line of fruit and palm trees; so you may imagine a vast orchard with beautiful and ugly houses. This is for the city proper, but the suburbs, like Bois-Verna, Curgeau, Lalue, etc., are just like West Philadelphia—long lines of villas of the rich Haitians and the wealthy foreigners, electric lights, street cars, automobiles, carriages, etc., for the circulation. As we could not rebuild our church with concrete or bricks, we have reared a wood frame. It looks like a big house, fifty-two by twenty-five feet. The altar is right on the grave of our late bishop.

There are four Roman churches, twelve Roman chapels, one Baptist church, one Wesleyan, one African Methodist Episcopal, one Episcopal. We have twenty-six churches and missionary stations in the whole district and more than a thousand communicants.

On my return from America I noticed the need of careful religious and moral training for the girls, and consulted with my elders on what must be done. A school for girls was decided upon, where we could teach our Church children, so we might not lose them; where we would teach them to love God and not the world and its vanities; where they would learn to appreciate things at their right value; where, even when they have left, they

will never be abandoned. My father rents a big brick house for his family, in which the school occupies the main rooms of the ground floor. Our hope is that the school will be able to pay its own rent, and not be a burden to anybody. Myself alone could not do all the work, so we have three young ladies to help us, and the school makes just enough to pay one, and hardly that. Then I share my salary with the other two.

The position is splendid, right in the center of the city, on *Rue du Centre*. We have a fine playground, but with no apparatus such as croquet, tennis court, swing, etc. Flowers are cultivated in pots to ornate the church on special occasions. Inside, the building is very plain—insufficient benches, desks, three maps, three blackboards, no piano or stereopticon, hardly any school supplies.

It rejoices us to learn of the interest in our work here. When anyone across the sea asks questions about it, it means to us a great deal. Although our members are few and our field of work is small, yet we belong to the great army of missionary workers who are out to conquer the whole world for Christ.

IN THE COUNTRY

By *Mrs. A. Battiste*

WE need just at this moment three ministers and one doctor. In Leogane the work is advancing so fast that it seems that the people had been sitting down waiting for the call to serve the Lord.

We have a place about ten miles out of town where I was sent some twelve years ago for my health, and as it was not always convenient to come in town to church, we had the Church service

out there for our immediate family, which never consists of less than ten persons. By degrees the attendance has grown to over forty persons, sometimes with about a dozen to twenty children thrown in, making it almost impossible to crowd them into my front room. Every other Sunday sees some new convert. Yesterday it was a young man with his only child (his wife was away); sometimes it is mother, father and children. When Mr. Battiste is away I try to find some one to go on with the services, for having gone so far, I hate for them to think that they are neglected. At Christmas I marshalled about fifteen of them into town. There is nothing my girls like better than to belong to the party going to sing and pray with the newly converted or sick. We are backward and forward all the time. The children must go to school, consequently we are always on the go.

I had a very nice letter from the president of the Aux Cayes Branch of the Woman's Auxiliary, in which she begs that we will do all we can to assist her in the work of reorganizing the women of the parish.

We have now, in May, twenty dollars in hand for our United Offering.

We went to the country for the Ascension Day celebration. It commenced to rain on Monday the 14th, it rained all day Tuesday, it just poured all day Wednesday, for the first time in my remembrance it rained on Ascension Day; but in spite of the rain, the place was full—only one empty seat—many being present for the first time at the celebration of the Holy Communion. Never was ceremony more impressive or attendance more devout. The Communion of a sick old woman on the place followed, and then a little collation was served.

In spite of war and news of war, the work still goes on, and the impassable state of the roads is not deterring Mr. Battiste from undertaking the route.

THE FRUIT OF PRAYER

By Susan T. Knapp, Deaconess

THERE is nothing nicer, really, than to talk about missions to a group of people who love them and care for them, but I think the nicest missionary meeting at which I have ever spoken was one which was called by Chinese women who wanted to hear about the missions in the Philippines. We are so very much in the habit of thinking about sending missionaries to China we do not realize, perhaps, that the Chinese (when they are Christians) are very much interested in having missionaries sent to other countries; and so these women invited me to come and tell them about Bishop Brent and his work in the Philippines.

Of course, I had to speak through an interpreter—a young Chinese clergyman—but I could easily see that he was saying things in a very stirring way, and that the women were listening with all their ears. I took them traveling with me on horseback all the way up to Sagada, and how they laughed when they heard I had ridden horseback nearly two hundred miles! Then I described that wonderful mission at Sagada, and told them that the thing most needed there now was a high school for boys, so that the graduates could go about in the Mountain Provinces and teach school among their own people, and I asked these good Chinese women to pray that God would give that school to the Sagada Mission. How glad they must be to know that their prayers are heard!

At the close of the meeting one old lady came up to me with a very large silver dollar (Mexican), which she asked me to send to Bishop Brent and to tell him that she had given it to him for the Christian work he was doing. Bishop Brent was very much pleased with that dollar, as you may imagine, and it has been used for some one very special thing which was needed in Sagada.

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